The Congregationalist

ol. CIX No. 6 February 7, 1924

Congregationalists at Chicago

The Midwinter Gathering of
State and National Leaders

Watchman, What of the Day?

An Editorial

"Jazzing It"

By Margaret Slattery

Youth and the Church

Four Distinctive Presentations

Our Young People

The Congregationalist

adds a new feature

WISHING to serve the rising generation, the young people of today and the fathers and mothers of tomorrow, we start with this issue a series of monthly articles of particular interest. Co-operating with our Editorial Staff, the Department of Educational Publications of the Congregational Publishing Society, headed by Dr. Sidney A. Weston, brings to our pages the writings of its corps of experts, so well known to the publishing world.

We feel that these will be a distinct help to church, school and home.

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Editor-in-Chief, Rev. Wm. E. Gilroy, D.D.
Managing Editor, Rolfe Cobleigh
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Literary Editor, Rev. Parris T. Farwell
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The Editorial Outlook

w Editorial Co-operation

S many of our readers are aware, two editorial departments, each having its own distinctive field and ff, have operated for years under the direction of the ngregational Publishing Society. The activities of one group have been confined to *The Congregationt,* while the other group, under Dr. Sidney A. Weston, had to do with the religious education periodicals l books.

During all these years, while relationships have been asant, there has never been definite co-operation be-en these groups, nor has *The Congregationalist* adeutely availed itself of the possible help that might 're been given by the other department in making this ber more effective in discussing the problems of the ng as related to church, church school and home. With ividual leaders we have ever sought to keep in touch, ; as a result of several very satisfactory conferences we in with this issue formal, active and well-considered operation. The editors of *The Congregationalist* will ntinue to assume full responsibility for all that apars in these columns, but conferences with Dr. Wes-'s department will be held from time to time at which l be discussed mutual problems, and the ways of ubling our publications more adequately to meet every ed. *The Congregationalist* will avail itself to the full the contributions from experts offered under this new operation, the present plan being that the first issue each month will be devoted specially to the problems the young and the task of religious education in all phases. The articles in this present issue make a od beginning, and it is our confidence that expectans raised will be justified as time goes on.

There will be a twofold purpose in the selection of terial. It is hoped not only to offer help for those who seeking to solve the problems of young people but to blish much that will appeal directly to the young.

The Task of Religion

THE more one considers the controversial phases of our life today the more one realizes that the vital, underlying need is a religious faith and outlook that will create a new attitude toward truth and toward men. *Partisan* is the word that describes the attitude of the average man. The open, investigating mind, the patient, well-balanced, tolerant attitude, are exceptional. Only a man here and there dares to put into his life Thoreau's principle of preferring to read what was opposed to rather than in agreement with his own ideas. The latter, he said, could teach him nothing, or could at best confirm him in his prejudices, while the former might possibly reveal new light and change his opinions.

So much have men fallen into the partisan way of thinking and acting that the man who really attempts to think through and see all around any vital question is apt to be accused of having no convictions. The dogmatic, strident note, or the assurance of certainty, is apt to be taken for real strength. One deepest conviction it seems to us is needed—the conviction that *magnanimity* is the most essential of all virtues, and the most hopeful and helpful of all attitudes. Not only is the need of magnanimity emphasized at the core of the teaching and example of Christ, but its practical expression is enshrined in the lives of some of America's greatest men—men who lived through times even more bitterly controversial than the present. Lincoln had it; Lee had it; Grant had it; and even Jefferson Davis had it, as is evident in certain references to Grant recently published. With the break up of the party system, which has been apparent in America, and which has come in England, the only hope of good government is in the development of a *forum* attitude toward life, the readiness to talk things over; with magnanimity and willingness to co-operate where co-operation is possible and the determination to fight in clean and honorable ways where

agreement is impossible. To lay the foundation of such a course in all the spheres of life is the deepest task of religion.

"Open Conclusions, Openly Arrived At"

REFERRING to James O'Grady, M.P., Ambassador to Russia under Britain's new Labor Government, as "a believer in open conclusions openly arrived at," the Boston *Herald* wonders how the new Ambassador's frank utterances will be received. Mr. O'Grady in an interview is reported to have remarked upon a similarity between the Russian and Irish races. Of both he says:

They are an intuitive race, and you have to know how to read their minds as well as to hear what they say.

This, the *Herald* calls a left-handed compliment, and wonders whether Mr. O'Grady will hear first from Ireland or from Moscow. Of his remark, too, that he has found Moscow, with the moonlight on its minarets, "exceedingly beautiful in spite of the squalor and starvation," the *Herald* says:

We do not know how the Russians feel about that, but if a British ambassador to New York should picture it as beautiful in spite of all its squalor and starvation —and there is undoubtedly considerable of both in every large city—we should not feel altogether flattered. We fancy that if we sent an envoy to the new Irish Republic and he made a similar comment upon Dublin, his welcome would be somewhat modified.

This is no doubt true, but the Labor Government has achieved something worth while if it has brought into public life a new type of official who refuses pleasantly to assume that starvation and squalor do not exist, and who dares to call such appalling things by their real names.

Scofflaw or Plain *Law-breaker*

MR. Delcevare King, a banker of Quincy, Mass., and an enthusiast for law observance, recently offered a prize for the suggestion of some one word that would adequately characterize, or stigmatize, the law-breaker who now manages to preserve a semblance of respectability—something corresponding to the word *scab,* as used by labor unions to denote a strike-breaker, or to the word *bootlegger* as applied to the disreputable breaker of the Eighteenth Amendment. *Scofflaw* is the word awarded the prize, and a further prize is now being offered for one-hundred-word articles upon the word and its use.

Despite the opinion of the judges we question whether the word will come into common use. It lacks euphony and the terse, descriptive quality of good slang. Personally, we do not regret the fact that among the friends of law and order there is an apparent lack of resourcefulness in the art of vituperation. We should much rather see the practice of that art confined to the other side. Mr. King's intentions are good and his zeal worthy, but plain *law-breaker* is about as effective a word as we need, for it is simply truthful in its description. Respect for law is not going to be developed so much by stigmatization of wrong-doers as by constructive teaching and appeal, and by an insistent, persistent, effectual demand that law officers shall fulfil their oaths to administer the law. There might have been hope for some such euphonic word as *flouter* for one who flouts the law, but what is the use of it? A man who scoffs at law will scoff equally at *scofflaw.* Let us stick to law-breaker, and demand in the name of law and honesty that law-breaking shall be put down. It is the privilege of men to scoff at the law, but it ought not to be, it cannot safely be, their privilege to *break* it.

Three Notable Books

SPACE is not always immediately available to treat adequately of the movements of thought in our Congregational life as manifested from time to time in books that appear from the press by men in our fellowship. At least three such notable books are awaiting special notice: *Modern Religious Cults and Movements,* by G. Glenn Atkins, an unusually comprehensive and careful study of Faith Healing, Christian Science, New Thought, Theosophy, Spiritualism, and minor cults; *The Character of Paul,* Dr. Charles E. Jefferson's expression of the accumulation of thirteen years of special study and writing; and *Nineteenth Century Evolution and After,* by Marshall Dawson. On the train, returning from the Midwinter Meetings in Chicago, a prominent mid-western preacher who was reading Dr. Jefferson's book characterized it as "the finest thing that Dr. Jefferson has written," and an equally prominent New England minister, engrossed in Mr. Dawson's book, spoke of it with enthusiasm. The latter critic was bestowing his high praise on an author to him entirely unknown. We were glad to inform him that Marshall Dawson is pastor of the Congregational church on the campus of the Agricultural College at Storrs, Ct.

Cleaning Up Public Life

ARE we mistaken in our impression that, drawing a comparison over a period of years, comment in the public press on the Fall case indicates considerable progress toward higher standards of political *morale?* Whatever full investigation of the facts in this case may reveal, and much that is most damaging cannot possibly be explained away, one welcomes in the most reputable papers a lack of that cynicism and callous partisanship with which revelations of corruption were at one time met.

The Democratic press can hardly be expected not to take advantage of the present situation, especially in the effort to make the President and all the members of the former Harding Cabinet responsible for the alienation of valuable oil lands from the Government into private hands. This, of course, was a matter of judgment, or of associates in a Cabinet acting upon the representations of the member of the Cabinet under whose jurisdiction the matter primarily rested. We have not yet reached the stage where a high sense of chivalry will deter one political party from making the effort to inflict upon the other political party, or its administration, all the cumulative results of the malfeasance of any one member of that party or administration. But it is refreshing to note that while general charges of incompetency and slackness are urged there does not seem a disposition to charge specifically guilty personal knowledge or guilty conduct except where it appears.

There is apparently no evidence that Senator Fall's associates had knowledge of, or even suspected, the questionable financial transactions in which he was engaged

enator Fall's brazen and persistent denial of the very ıings afterwards confessed gives one a strange feeling ı reflecting that a man of his caliber could for so long period have occupied so prominent a place in legal and ational affairs. How many men, no sounder in soul and onscience, are still somewhere in places of trust and uthority? How careless is the democracy in its choice f public men!

The New York *Times* undoubtedly reflects the sound ıdgment and conscience of the nation in demanding ıat, entirely apart from all partisan considerations, no ıatter who suffers or what transpires, there must be the ıllest investigation, followed by the most drastic action. he honor of the nation is at stake.

President Coolidge cannot wholly avoid the incubus f an embarrassing situation. Even the best of men olitically is known, and handicapped, by the company e keeps. The President has spoken with commendable rmness and promptness, and he has followed his words y action in taking the whole matter out of the hands f the Attorney General, Mr. Daugherty, also a former ssociate of Senator Fall, and indicating that independ- ıt counsel of high standing will be employed. While e could not have pursued a course better calculated to ıfeguard his own political future, we are not disposed o suggest that the President has been actuated by other ıan the most honorable motives. We never believed that Ir. Coolidge would prove a radical, or even a very pro- ressive, President. In view and temper he is inherently onservative. But he is not proving a *weak* president. [e knows how to speak with clearness and decision in ords that are not designed to have equivocal meaning. [is message to the New England Citizenship Conference, eld recently, was brief, but explicit. His action in the resent crisis is all that could be desired.

The present revelations have made more than a rip- ling upon the waters of what seemed a clear and smooth ourse toward Mr. Coolidge's nomination and re-election, ut they offer him an opportunity to display such trength and firmness as he possesses. His position in the ountry will be re-enforced if he can effect the thorough- oing political house-cleaning that many, who have long uspected it, now know to be needed.

* *

If men were more deeply concerned about the vital asks of religion there would not be so much time and nergy to waste on controversy. The best test of truth s in its application to life.

The Challenge to Christian Laymen

WHEN the Great War was on many prophesied that one of its chief effects would be to drive men into eligion. Today it is commonly assumed that just the pposite results have taken place. And it does so appear. Vas industrial warfare ever more oblivious of the public elfare? Were racial antagonisms ever more powerful? las national idealism in America ever undergone such a itiful collapse as since the armistice? Was organized ıtolerance ever more in evidence? Have we ever before een so complete a "revolt of youth" against supposedly stablished sanctions? Has there ever been a more dam- ging criticism of American public education than lies ı much of the current discussion of political, economic, international and religous themes? Has America ever before been so lacking in leadership?

Yet I for one am persuaded that we are in the dawn of one of the most profound and fundamental religious revivals America has ever seen, and my faith is based on three contentions:

(1) That there is a rapidly increasing determination to discover ways by which the attitude and spirit of Jesus can be actually applied to business and industry as well as to politics and social relations. Books, addresses, programs, organizations by the multitude are coming to our attention, which not only indicate the supreme need of discovering the method of applying Christianity, but men are grappling with the actual problems involved. And the most hopeful thing about it all is that leader- ship is being taken in many cases by the laymen, many of whom are quite as much prophets as any preacher can be. Absolutely the most heartening word in the present dark hours of moral chaos and indecision is the inquiry which is being repeated more frequently every day, "What is Jesus' way of doing this thing?"

(2) That men are sincerely seeking light upon the personal problem of developing a more spiritual inner life. Perhaps the very economic difficulties and stress of the present day are leading men to strike a balance be- tween possession and property and getting, on the one hand, and on the other hand to evaluate the full worth of moral character, spiritual expansion, and an inner peace and joy that can rise above material circumstances. Possibly the petty theological controversies of the day are really pushing men to the point of asking themselves what, after all, is religion and what can it do for them as spiritual beings.

(3) That one of the most sincere efforts in all his- tory is now being made to rediscover the real Jesus; to try to appreciate what were Jesus' actual attitudes to- ward the political, economic, social and religious con- ditions of his own day and his own country, and to try to interpret those attitudes in terms of similar present- day categories. Not explanations of Jesus, not moral formulas, not even systems of teaching, but attitude, spirit, ways of viewing things—these are what men are eagerly seeking; yes, really passionately seeking, because it is here that they expect to find the very bread of life.

Now the present challenge to Christian laymen arises out of these three facts, because these facts represent not only tendencies but fundamental needs. They are abso- lutely sound; indeed, they are the only doors of hope. So it behooves every Christian layman, first with respect to his individual work and life to see how in his own sphere he can more fully Christianize his task, enlarge his personal spiritual life, and understand more com- pletely the true Jesus of history. It also behooves each one of us as members of the community and of the race to co-operate with our fellows for the same large ends, namely, the Christianizing of the social order; the spirit- ualizing of the individuals, and as the only assurance of achieving these two, the recovery of Jesus.

Of course for all this effort we need more than ever before the leadership, the counsel, the guidance of the preacher-prophet.

KENYON L. BUTTERFIELD.

Massachusetts Agricultural College,
Amherst, Mass.

The Anderson Case

WILLIAM H. ANDERSON has been convicted by a jury of the charge of third degree forgery arising out of his use of large funds in connection with his position as New York Superintendent of the Anti-Saloon League. For months Mr. Anderson has kept the newspaper offices flooded with publicity matter asserting his innocence and abusing his detractors with a vituperation and lack of dignity that to us has seemed very depressing. It may be that his detractors deserved all that was said regarding them. Wet advocates, whether in private life or in positions of public trust, have never hesitated to stoop to base and unscrupulous action. It may be that he is wholly innocent, despite the verdict of a jury, said to be composed largely of men whose sympathies were "wet." If Mr. Anderson is innocent, as we hope, he will at least have the satisfaction of a good conscience. But we adhere to our former opinion that the methods pursued were both inherently and practically wrong. They were calculated to produce exactly the results that they have produced both for Mr. Anderson personally and for the Anti-Saloon League. The evidence has made sad reading. If it did not establish Mr. Anderson's guilt, it did not clearly and unequivocally establish his innocence. The Anti-Saloon League, in its great and worthy task, cannot afford either as an organization, or in its agents, to adopt the methods of its opponents. The evidence of "mysterious strangers" spending large amounts of money, without clear accounting, is the sort of thing that we expect to find in corrupt politics rather than in so holy a cause as the temperance movement.

Whatever the actual facts the case ought to be a warning that the prohibition cause, if it is to fulfil its purpose, must be as scrupulous and open in its methods as in the convictions and purposes that brought it into being and that have made it a power.

* *

The wide circle of friends of our Managing Editor will be glad to know that he has recovered from a serious illness that necessitated his absence from the office for over a month. Mr. Cobleigh went home one afternoon feeling indisposed but hoping to return the next morning. When morning came he was reported as having tonsilitis, and two days later was taken to the hospital with scarlet fever. The suddenness and seriousness of this onset greatly impaired his strength but no complications have developed, his family escaped infection, and he has returned to his duties in good spirit, weakened but rapidly improving in vitality. Mr. Cobleigh always bears so loyally his share of the common burden that his presence has been greatly missed. If correspondence and other matters have lagged somewhat during the recent weeks, our friends, always patient and considerate, will realize that our situation has been unusual.

Watchman, What of the Day?

A GREAT preacher and leader of our Congregational life, who has been unusually commendatory of our editorial labors, recently asked the editor whether he had written the interpretation of the Springfield National Council meetings that appeared under the heading, *The Dawn, Brothers, the Dawn!* His inquiry arose apparently from a feeling that that interpretation seemed to strike a vein of sentimentalism and easy optimism in contrast with what he had been pleased to regard as the sane and measured judgment expressed in other utterances. Our discriminating critic was not at the Springfield gathering. To those who were there it was not necessary to justify a roseate impressionism. Upon many of coldly critical judgment that Council meeting made much the same impression as upon ourselves. It was easy to come from Springfield with extravagant hopes and with a high sense of the place, progress and purpose of our Congregational fellowship.

But were these hopes extravagant? Were these impressions of a false dawn, or has the day really arrived? These are the questions that from time to time we have asked ourselves. Emotional moments have their very natural reaction, and moods of exaltation are often as dangerous as moods of depression. What has become of the visions and enthusiasm quickened at Springfield? Have we settled back into the night with the sense of the dawn as a dream or an illusion, or are we found with the joy of the day, bracing ourselves for its long endurance and tasks?

These questionings have naturally come to a head in the atmosphere of the Midwinter Meeting of Congregational Secretaries, State and Home Missionary Superintendents, and of the Commission on Missions, held recently at Chicago. This annual midwinter gathering is a sort of miniature National Council, stripped of the mass movement and mob psychology, and of the elaborate program, local backgrounds and ambitious oratory. The atmosphere of the Midwinter Meeting is more critical and investigating. It is concerned more with detail and routine. As the Council deals largely with ends and enthusiasms, the Midwinter Meeting deals more with problems in relation to enthusiasms and with ways and means in relation to ends and goals. The Council emphasizes a large note of hospitality, while the Midwinter Conference and the Commission on Missions make a necessary examination of the denominational larder.

The Difficulties of the Day

Let it be said, quite frankly, that the dawn has been followed by a day not entirely cloudless. It is glorious to have great visions and noble enthusiasms, but it is somewhat saddening to realize the inadequacy of available resources to meet the spiritual demands. As one sat with the Commission on Missions and heard the representatives of the various missionary and educational societies expounding their plans and purposes, one felt a glow of pride in the sublimely Christian character of these undertakings. Here, as at Springfield, there was no sectarian note, no sense of merely denominational strife or vain glory. One felt that every detail was under the scrutiny of a *Christian* eye compelled to justify itself by its value in relationship to the Kingdom. But when one heard the common confession of lack of resources, of fine activities that must be limited, abandoned or fore-

one because of sheer need of money, one felt one's pride nastened and one longed for a sort of denominational ride that might at least effect such sounder and larger rganization, such fellowship and co-operation, as would ring all the vast resources that the Congregationalists f this country possess as individuals into the service of nese *Christian* plans and undertakings. We do not know nat we should like to see our people subject to, or swayed y, merely denominational appeals, but is it not a just nd sound ideal that longs to see our denominational fe so emphasized and developed that all the abilities nd assets of all our people shall be brought to the serv-e of the *Christian* purposes that the denomination exists) serve? Congregationalists have not yet become suffi-ently knit into one self-sacrificing co-operating fellow-nip, functioning through organized agencies. We have)o many people to whom "one church is as good as an-ther," and upon whom no one church has made a con-incing claim for loyalty and support.

The Spirit That Meets Them

In relation to this situation one sensed in the denomi-ational leaders a rare spirit of fairness. Many of our eaders are probably not fully acquainted with the nature f the co-operation that in recent years has developed etween the various national Congregational organiza-ons. At one time each of these was an autonomous orporation, operating through the churches, but largely elf-controlled and self-guided in its methods of activity nd of appeal. The American Board, the American Mis-onary Association, and the various other Societies, each nade its appeal to the churches in its own way and at s own time. As these Societies became linked up with ne National Council, as the central organ of the Con-regational churches as a whole, plans developed for a nified appeal on behalf of Congregational benevolences, nd for a Commission on Missions to act as a mediating gency between the fellowship and the Societies and be-ween the Societies themselves. Instead of conditions here, if an undue spirit of rivalry existed, one Society night profit at the expense of others in the support of a articular church, the plan of co-operation as developed rovides for promotional agencies that act through the Commission on Missions for all the Societies, and the Commission on Missions divides on the basis of a na-ional apportionment plan all benevolent funds contrib-ted by the churches that are not specifically designated.

Under these conditions, it will be seen, that where Societies feel keenly the lack of resources for their work natural tendency might be to urge upon the Commis-ion their particular claims for a higher percentage of he apportionment, regardless of the needs of the other Societies. It is a situation which might incline men of mall consecration, or of purely official temper, to at-empt to play politics. What impressed one in all the eliberations was the fairness with which even the most nterested parties presented their case and the calmness, eliberation and manifest desire to do the right thing with hich the Commission rendered every decision. Here is n achievement that justifies our hailing of a real dawn-ng after the night of sectarianism and sectionalism. t was this fine self-surrender to divine purposes and ivine ways that so impressed us at Springfield, and what was revealed there has stood the test of this more analytical, investigating and business-like atmosphere.

The Spiritual Goal

Our lack of equipment for the new day reaches possibly to deeper matters than organization, though we should realize that better organization may well become the symbol of that deeper and better spiritual life, that draws men together in fellowship and that relates fellowship to the tasks that a church simply and wholly Christian ought to be accomplishing. But primarily and ultimately the strength of our Congregational fellowship is *spiritual* strength, and the weakness of our Congregational fellowship is *spiritual* weakness. In the expression of our denominational life we have achieved *freedom* rather than *unity,* and in the matter of unity it may possibly be said that we have attained more to *denominational* unity rather than to *spiritual* unity. We are not quarreling with events. There have been necessary stages of progress and our progress has been very real. We are incurable optimists in our outlook upon denominational affairs. But the new goals and aspirations ought to be clearly defined, and we believe that the most promotional men among us will not cavil at us for saying that these new goals and aspirations relate primarily to this matter of spiritual unity.

In two respects, at least, this spiritual unity seems desirable. It would be unjust to say that our Congregational life runs too much to *élite* suburbanism, but it is permissable to say that our *élite* suburbanism must be brought more vitally under the sway of the sacrificial purposes of a Church that embodies the spirit of Christ in service to the whole world. The building of *Christian* churches rather than pleasant social clubs, with an ecclesiastical atmosphere, must clearly be the task of Christian idealism and enterprise. We must build all the elements of our life into one great whole dominated by Christian purpose.

The Larger Understanding

Our spiritual unity must develop also along the line of a larger eclecticism. No one rejoices more than ourselves in the variety of our Congregational life—it is the symbol of that liberty of thought and action, which must become larger and not less. But in this variety there is room for that larger understanding which puts the individual, whatever his viewpoint and convictions, *en rapport* with every phase of thought and life, and with every stage of progress, or the lack of progress. A variety that expresses itself in sectionalism is not *Christian* variety. A prosy and mechanical liberalism must become more vitally human in its understanding of men, and of the ways and conditions of progress. An equally prosy and mechanical conservatism must learn to understand the *soul* of liberalism, no matter how definitely it may halt at some conclusions of modernism. The measure of our spirituality is found no less in our capacity to understand our fellowmen than in our ability to hear the voice of God.

We have hailed the dawning; and the day is here, despite the dead calms, or the cloudy and wind-swept skies. It is a great day for men of faith, and it must grow more and more unto the perfect day. Our way lies forward, not backward, and we thank God for the evidences that we are going on.

Joshua, the Timid Hero

A Meditation by Rev. Otis Cary

(EDITORS' NOTE—*This meditation by the veteran missionary to Japan has come to us just in time for use in relation to the Sunday school lesson discussed elsewhere in this issue. Dr. Cary's reference to "those of us naturally timid" may well give a new note of courage to "those of us" who have often marveled at the records of missionary heroism, and who have longed for a measure of it. Here the missionary has revealed the secret.*)

Text: Joshua 1: 9. "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

JOSHUA is rightly numbered among the heroes of Israel; yet there are reasons for doubting whether he was naturally a courageous man.

He had been brought up in slavery and we know how such bondage is likely to weaken the character of its victims. It was so with the Israelites. When they met difficulties "their hearts melted and became as water." Joshua was probably like his brethren.

A careful study of the story of the spies shows that *all* of them except Caleb felt so like grasshoppers before the Canaanites that they advised against going forward. That Joshua at first sided with the majority of the spies is confirmed by words spoken forty-five years later when Caleb said, "My brethren that went up with me made the heart of the people melt; but I wholly followed the Lord" (Joshua 14: 8). If the facts had warranted it, it would have been more politic for Caleb in begging a favor to say, "But you and I wholly followed the Lord."

If, as a boy is starting for school in the morning, I hear his mother say, "Tommy, please not get into a fight with other boys"; then hear his father call after him, "Tom, no fighting today"; and at the schoolhouse hear the teacher say, "Thomas, I hope that you will be good and keep from fighting," I have reason for thinking that Master Thomas is a pugnacious boy in need of such exhortations. No other Bible personage is so frequently urged to bravery as is Joshua. In Deuteronomy 3: 22, 28, there are two references to such exhortations, and in Deuteronomy 31: 7, another appeal from Moses. In the first chapter of the Book of Joshua the Lord three times says to him, "Be strong and of a good courage." In Joshua 8: 1, the Lord again exhorts him, "Fear not, neither be thou dismayed." At that time he was showing great lack of courage. The Israelites had suffered defeat. Joshua rent his clothes, fell on his face, and threw dust on his head. Yet he had more than six hundred thousand reserves (Numbers 1: 46) and because he had lost thirty-six men he regretted that he had ventured into the Promised Land.

Evidently Joshua needed these and other similar exhortations. Though not naturally a bold man, he became a brave one. A timid person may become a noteworthy exemplar of bravery, for he has to be courageous not only against outside enemies but also against his own nature. As temperance on the part of those craving strong drink and patience in the quick-tempered are the highest types of those virtues, so is bravery on the part of those who must conquer themselves before taking a stand against others. Captain Bickell of the Baptist Mission in Japan, when describing dangers that he had encountered, said, "If I go ahead to do my duty, even though I am afraid, no one ought to call me a coward." General O. O. Howard wrote: "Many a time at the beginning of a battle I have felt such a sinking as I cannot better describe than by saying that it seemed as if my whole body was just sinking away from my head. At such time my only resource is prayer; and my only prayer is that I may have strength to do my duty. Having offered that prayer the strength never fails to come. Without that religious trust, my deliberate opinion of myself is that I would be a great coward."

How did Joshua spend the night after the spies returned from Canaan? After his natural timidity made him so despondent because of the defeat at Ai, how did he regain courage? In some way he became brave enough to stand with Caleb against the others and at a later date to be the heroic leader of his people. Those of us who are naturally timid may gain such help as he obtained. We, too, may gain a place among those who out of weakness are made strong.

It Will Pay You to Read

GREAT BRITAIN AND THE 'IRAQ (*The Round Table, December*). An article by a correspondent "with intimate knowledge of conditions in Mesopotamia." An illuminating description of the policy of the British Government in the country of the Amir Faisal, who in 1921, "was chosen king by a plebiscite of the people." The writer says, "The King and his Council are responsible for the government of the country and their decisions are carried out by native officials."

ISLAM IN AFRICA, by W. H. T. Gairdner (*International Review of Missions, January*). Reports an investigation into the missionary work of Mohammedans and Christians in all parts of Africa; whether Islam is more successful than Christianity, and if so—why? The answers vary. In West Africa, for example it is reported that "Islam is advancing rapidly and in all quarters, and is advancing faster than Christianity." In Southern Nigeria the report is different. "People are pouring into the Christian faith in such numbers that the missionaries cannot cope with the movement." Half of the article discusses cause for the greater success of Islam.

Wind and Fire

By Lyman Whitney Allen

A wind of history strangely blew;
A fire of mystery subtly flamed;
And wind and fire from the faithful few
A host of transfigurations framed.
O wind of the Spirit, blow hard again!
O fire out of Heaven, descend on men!

The sky is lurid with lust and hate;
The sun of battle hangs low and red;
No longer is reason inviolate;
No longer is trust conceived and bred.
O wind of the Spirit, blow hard again,
And give us peace and good will to men!

The Church is rended by unbelief;
The State by passion is cloven apart;
The madness for riches plays fast the thief
With virtue and beauty, with life and art.
O fire out of Heaven, descend on men,
And give us vision of truth again!

The need of the world is a living Breath
That cries compelling, "Repent, repent!"
And where are the prophets, foreseeing death,
Will trumpet God's only argument?
O wind of the Spirit, blow hard again!
O fire out of Heaven, descend on men!

"Jazzing It"

A Frank Talk with Young People

By Margaret Slattery

"It is very good for strength,
To know that some one needs
you to be strong."

HE rain still came down in torrents. Al- though a dense fog hid the ocean com- tely from sight, one could hear the heavy f pounding on the rocks. Some of the ng people at the hotel had ventured out ore lunch and came in drenched. They ig over the great fire-place in the hall. the piano sat one of the popular girls the season. She could really play and t is a rare thing in these days. She had n playing Rachmaninoff's "Prelude" very ll and had won the hearty applause of guests in the living room. She followed by Rubinstein's "Melody in F." In the dst of it one of the boys called out, "Jazz up a little, Katharine, and we'll dance." She shook her head.

'Go on, go on!" called the group.

'No," she said quite seriously. "There some things I can't jazz. I'll play some ff for you if you want to dance, though teacher made me promise that I'd cut it t after vacation. Spoils your touch!," d she turned again to the piano to grind t the strange, syncopated measures of the zz which she had very well named *stuff.* e played with an abandon that the young ncers seemed to enjoy, for they kept her it and I could hear their applause for half hour or more after I had gone to my om.

But it was not the echo of the music and plause that kept drawing my thoughts ray from the book I was reading—it was hat she had said and the look that passed er her face for a moment, as she said it— o, there are some things I can't jazz." I joiced in that sentence. If only hundreds fine, lovable, young girls of this day would y it and mean it, America would be a much her country. She would be better fitted the next generation to do her duty to her- lf and the world. There are many things at young America has been "jazzing" dur- g the past few years which, I am con- nced, she is beginning to believe would tter not be jazzed. When people lose their spect for a thing and do not care what ppens to it, then its degradation is certain, matter how precious it may once have en. The boys of the American Legion ow this and that is why they are troubled the growing carelessness in the treatment our flag! That is why they have printed illions of copies of the proper way to treat ; that is why they are trying to teach reigners and new citizens that they must t print advertisements upon it, or use it r commercial purposes, or leave it flying ter sundown, or drape it over a desk or atform or ever let it touch the ground. ey know that it stands for the most sacred ings in our country's history and if we er grew careless with it, lost respect for cheapened and commercialized it, those e and sacred things would suffer and we, an American nation, would have to pay the price of a very serious loss. They intend, those boys who risked their lives for it, and in memory of the other boys who died for it, that it shall remain a sacred thing— and that they are right, all youth will agree. About some of the other things, I am not so sure youth will agree. It may be that you who understand will have to convince them.

Music For Example

Ever since time began, men have expressed joy and sorrow, patriotism, pleasure and love, in music. Music says what no words can ever say. Even when people have added words, it is the music that gives them their deeper meaning. We have not had much great music of late. We are obliged to go back to old masters and old days for that. But it ought not to be so. This is a wonderful day in which to live and there are glorious and noble deeds being done by man that might well be told in music by modern composers—by some of you. There are deep feelings and longings, there is eager searching for truth that might be interpreted in music as young Beethoven used to interpret them, or as the young Wagner expressed them in his wonderful compositions. There are religious emotions, strong and full of passion, that might be written into music as Gounod or Mendelssohn wrote them. But we have been jazzing our music, using it too much to guide our feet as they fly in jerky rhythms about the floor, instead of using it to guide our hearts. Perhaps, if you who are young stop to think of it, you will echo Katharine's words and say with her—"there are some things I can't jazz." I believe if you do, that some of you, earnestly studying the great composers of those other days, will be able to put into music, for the years to come, some of the best things in America, hidden today under the noise and clang of jazz.

And There is Art

Both painting and sculpture have suffered with music in these years when you have been growing up and getting ready to think your own thoughts. They, too, have been commercialized and cheapened. Those who are students of both tell me that a change is coming and that, out of the pain and suffering of these years of war and famine, some noble figures are being chiseled in marble and some fine things are taking shape and color on the canvases of new artists too young yet for the world to know their names. What if you who love the beautiful, and long to mould it or paint it that others may share it, should turn away from all the cheap, poor, tawdry things some men call art, and studying the best, get from the very heart of it that which would call us all into love for the pure, the beautiful and the good.

A great many people have succeeded in jazzing the literature of your day so that you have very little written within your lifetime that is either good or great. Careless, thoughtless men and women have been "jazzing" our strong, virile English speech. They have hidden its simple strength under weird phrases and picturesque and vulgar slang. Too seldom does one hear pure English spoken in America, today, or read it in modern books. It may be that some of you who are young will re-discover it and improve upon it.

Great books are to be had. One must pay two dollars for a popular, modern novel which all America will have forgotten in a few years, but the classics, the best in poetry, even Shakespeare himself, may be had for ten cents. The public library shelves are filled with the very best that writers of English have given to us through the centuries. If you have the courage and the will, you can turn from the cheap story of today, the characters jazzed, the plot jazzed, the English jazzed, to those masterpieces of literature which have lived through the years because they told the truth about men and women who lived, suffered, enjoyed, and learned that happiness can never be purchased with self-indulgence, that contentment and true enjoyment can never be gained for one's self at the cost of pain to another. If you have the courage and the will, you can take time to read, every day, something from the greatest of the books. The Bible will give you poetry, exquisite and beautiful, it will give you narrative, appealing and thrilling, it will give you inspiration for deep thinking and great dreams. It is the Book without the knowledge of which no writer of English can be truly great. What would it mean to America's future if you who are young should say earnestly to each other, "There are some things we can't jazz." It might mean a new, rich, beautiful literature to which generations to be could turn back for study, inspiration and example. If you could save our literature from the common, coarse hands that are now jazzing it, if you could destroy the cheap sentiment, tawdry emotionalism and glaring falsehoods, all lovers of prose and poetry of novel and drama would bless you for the rescue.

The Imagination Has Felt the Touch

The imagination is our great power plant. It is the creator of things. It makes ideals. It has been feeling very keenly, these past years, the touch of jazz which has cheapened it. So many of our motion pictures have helped by giving to the imagination silly, untrue and unworthy pictures of pleasure, of happiness and of love. There are great exceptions on the screen today—pictures that show us life, true, clean and strong. These will be the type of picture in the future, if your imagination can escape from the effects of the cheaper ideas and ideals that the "jazzing" of the great experiences in human life have given to you. Love, in the movies and on the stage, is so different from that deepest, most wonderful

and glorious of all experiences that every boy and girl wants and ought to have when the time comes. It is a cruel thing and wicked to show to you only this poor substitute, to give to your imagination only the expressions and experiences of rouged and painted girls and impossible heroes and villains out of which to build your ideas of romance, of love and devotion. You have a right to feel cheated. Unless you have parents or friends who take you to see the best things in silent and spoken drama, unless you live in a home where you can see what real love is, unless you know men and women who have discovered how to love and how to prove their love by unselfish, joyful service each for the other and both together for those in need, your imagination will play you many a trick and the end will be unhappiness.

The most disastrous thing about knowing only "jazz" is that, in time, one cannot even appreciate or really hear the great symphonies and oratorios that are man's highest expression of music. The most disastrous thing about lying is that there comes a time when the liar cannot speak the truth, nor can he appreciate it. It is so with love. The great disaster, perhaps if is the greatest in human life, is that when the imagination has built up false and cheap ideas of love, the real thing, in all its thrilling, lasting joy and beauty, can neither be seen nor appreciated. One learns to appreciate great music by turning from "jazz" to *it*, studying it. One learns to appreciate true art in the same way. And that is the only way by which one can learn true, pure love—the love that brings such real happiness that one doubts whether Heaven itself can ever have in it anything greater.

I could fill many a book with the tragedies of broken-hearted girls and wretched, unhappy young men whose imagination created for them a wrong picture of love and they took the cheap, *jazzed* thing as their ideal and found out how disappointing it was. These are the young men and girls who have begged me to tell you and others like you to run from the false thing as you would run from a fire that means death. True love is pure, is sacred, is heroic, is unselfish. Spooning is not love, nor are any of the other things that go with it, which today, because the real thing has been *jazzed*, are tempting thoughtless boys and girls. If only those of you who, like Katharine, understand that there are some things that we cannot afford to *jazz* will help these thoughtless ones, will show them the truth, when the youth of this day will be able to keep their imagination true, clean, ready for the making of ideals which can save the world from its present poverty and pain. A very old philosopher spoke the truth when he said, "As a man *thinketh*—so is he." And the young philosopher who added in the graduation essay he wrote last June—"and as we young people of today *think*, so the world tomorrow will *be*"—spoke the truth also.

One Covets For You

One covets for all the youth of this day the very best things life has to give. That is why we want to call aloud to you as we see you touch some great thing—"Don't, don't jazz it." "Don't be deceived—see through. Take the great things and all the others will come to you." That is what Christ meant, I am sure, when he saw the young people of his day, his friends and companions, all wanting things—things to make them happy, things they hoped would bring them *a good time*. "Seek first the Kingdom of God," He said. "Seek His righteousness . . . and all *these* things shall be *added*.

One covets for *you*, *all these things*—that Time has proven it is utter folly to believe can be won by those who make out of life's beautiful and glorious things cheap, noisy and tawdry *jazz*.

Parables of Safed the Sage

The Parable of the Last Postage Stamps

And Keturah spake unto me, saying, Hast thou any Postage Stamps?

And I said, I have none here, but I have some in my Study.

And she said, I wish thou wouldst take some letters for me, and see thou forget not to mail them. Three weeks is the limit for thee to carry these Letters in thy Pocket.

And I said, My dear, I am not sure why Delilah delivered Samson over to the Philistines, but I think he had forgotten to mail her letters. I will be careful and remember. But how is it thou art out of Stamps?

And she said, I was sure I had some; for in my drawer was an Whole Strip of what I thought were Stamps upside down. But when I went to get some Stamps, behold there was not a Stamp there. Only there was a long strip of Perforated paper that had been torn off the margin of a sheet of stamps. And instead of Ten Stamps there were Ten Scraps of paper of no more value than a German Mark.

And I said, There are few disappointments so great in life as that of going to the Stamp Box in confident expectation, and finding the Last Stamp gone, and the Post Office Closed.

And she said, It would not be so bad if it had not been that there were in the Box those papers that looked like Stamps.

Now I thought of this, and I considered the disappointment of Keturah, how those Blank Stamps were a Delusion and an Hollow Mockery and a Snare. Whereas, had they not been there, she had said, cheerfully, Yes, we have no Postage Stamps, and straightway gone and bought some or asked her Husband to bring some Across.

Now this is the Sad Thing in Human Experience, not that there are no men, and not that there are no women, but that when the time cometh when there have seemed to be men and women enough for any possible event, whole rows and sheets of them are good for nothing and worse than nothing because they create a false sense of security. For they lack what the Perforated Blanks lacked, the stamp of Personality and Authority and Power upon the one side, and the Glue of Tenacity of Purpose upon the other.

Now I thought of this, and I remembered the bitter words of the Prophet concerning the sorrows of God, that He looked for a man to stand in the Gap, and though there were men enough, there were none that had the Picture and the Glue. And I think this must have been the Sorrow of God in all ages. For God hath sometimes stood with an Handful of Righteous Purposes for the which He would have sent one great Even to Spokane and another to Santa Fe and another to Skowhegan, but He could not do many mighty works there or in any of those places.

So the cry of God ringeth out, Whom shall I send, and who will go for us? And if so be that there respondeth a Man, and saith Here am I, send me; and that man hath both the Impress of God upon the face of him, and a thick coating of Glue upon his Moral purpose, then doth God arrive.

But God doth look often in his Stamp Box and find Whole Strips of Blank Margins.

An Outstanding New Book

The Branches of the Christian Church

Among the more noteworthy new religious books is a sympathetic and instructive study of nine leading branches of the Christian Church in America, by Dean Charles R. Brown of Yale. The branches taken up are the Baptists, Congregationalists, Disciples, Episcopalians, Lutherans, Methodists, Presbyterians, Roman Catholics and Unitarians. The book was written to promote good will and better understanding and its keynote is *appreciation* of the good points in each and every one of these branches of the Church of Christ. The book is not a church history but it does give enough of the historical backgrounds to make one understand how each denomination came to have its distinctive characteristics.

As we read these pages, our respect for each denomination is bound to increase, and we can hardly fail to understand, as never before, what a power for righteousness in the world the combined Church of Christ is, and how invincible it may be if we work together.

Dr. Brown says that the special contribution of the Baptists is, first, "intense loyalty to personal conviction"; second, "the simplicity of its creed"; and, third, their "strong insistence upon the separation of Church and State."

Congregationalists contribute, first, "high confidence in a pure democracy"; second, "intellectual breadth"—"in essentials unity; in non-essentials, liberty; in all things, charity"; third, "special emphasis upon education"; fourth, "missionary spirit and zeal."

The Episcopalians contribute, first, appreciation of "the value of system"; second, "emphasis upon the importance of good taste"—they "worship the Lord in the beauty of holiness"; third, they have a "high sense of historic values"; they have maintained "a warm and real sympathy between that branch of the English-speaking race on the other side of the water and the branch which has its home on this side."

The Methodists contribute, first, "splendid Christian zeal"; second, "large utilization of the emotional nature in the formation of Christian character"; third, their "sense of the value of organization."

The Presbyterians contribute, first, a "spirit of conservatism"; second, a "profound sense of the enormity and ill-desert of sin"; third, a "devotion to the Bible"; fourth, a "strong stand for the value of Christian nurture."

The Unitarians have contributed, first, "steady insistence upon a reasonable faith";

(*Continued on page* 191)

The Larger Faith, by Charles R. Brown (Pilgrim Press. $1.60).

Church Extension Boards' Conference

Midwinter Meeting in Chicago Inspiring and Progressive

HE Midwinter Meeting of the Church Extension Boards is coming to be regarded one of the great events in the Congregaal year. The 1924 session held in Chicago, t. 20 to 23, carried forward the high level spiritual vision and power of former ocions. Problems of administration make this eting necessary. It is coming to be regarded as a place for mountain-top experiences.

Dr. Emerson's Devotional Addresses

On Sunday morning, Jan. 20, General Secrey Halliday, in a discriminating interpretan of the 103d Psalm, set a high spiritual ndard which was not lost during the entire sion. The addresses by Rev. Chester B. erson, D.D., of North Church, Detroit, had their text, "See that you walk circumctly, redeeming the time." Carefully pred, spoken with earnestness and fire, his addresses, delivered in conducting the deional sessions, will not soon be forgotten. re are a few gems: "Let us feel our need of p, cease trying to be supermen, hear him." oting from Hugh Walpole, he said: "It is life that matters; it is the courage you ng to it." "Present-day apostacy, what is A disregard of the value of one." "When men have their rights, there will be need charity but not much." A definition of e in action: "The weak shall not fear the ong, the strong shall not break the weak." d an aid to faith, "Be still and know that I God"—"Pull yourself together; trust him; ly those moments when I have listened to d have mattered."

Dr. Frederick L. Fagley conducted a pracal and suggestive discussion on church wor-ip Sunday evening.

Especially significant was the address by on. Epaphroditus Peck, of Bristol, Ct. If y one has any doubt as to the mission of ngregationalism in this present time of turoil, his opinion would have been clarified by tening to the Judge's masterly discussion of is subject.

Noteworthy Departments of Work

The presentation of the work of the Sunday hool Extension Society by Secretary Bloom, th the assistance of young people who had rved on the field, brought to the front the ost valuable phase of recruiting work—stunt summer service. Dr. Bloom was able to nd only about fifty young people out last mmer, although more than three hundred had fered themselves for this work. Francis Clark nyder spoke of opportunities in the Sand ills of Nebraska, where he served last year, d Miss Rose Klein presented the needs in a rge rural parish in Montana.

The work of the Congregational Home Misonary Society was presented by Secretary rnest M. Halliday, who emphasized the litle-known fact that the National Society is sponsible for seventy-eight per cent. of the rritory of the United States and more than ne-half of the population.

A specific task in city organization was set rth by Dr. Robert Allingham, of Casper, yo., who, in four months, has assembled a urch of 143 members in this growing oil nter of the Rocky Mountain district.

"The Why of Box Work" was discussed by ev. Miriam L. Woodberry, who pointed out e fact that women *will* sew and often become terested in missions in general through pernal contact with some one home missionary mily, especially if there are children in the me. A well-packed box is still a great boon in the home of a missionary who is working on a small salary.

Secretary Moore presented the Young People's Conference as a part of the recruiting program of the church, although it has wider bearings, and suggested the significance of the rapid increase in the number and enrolment in these Conferences in such states as the Dakotas, Montana, Washington, New York, Pennsylvania, Ohio, Kansas, etc.

Those present were thrilled by Dr. Josiah H. Heald's review of "Three Decades on the Border." Dr. Heald is voluntarily giving up the work of the superintendency, although he has not yet reached the retiring age. "The home missionary superintendent," he said, "is one who has heard the words, "One is your Master, even Christ," and who realizes that "he must be among them as one who serves." "What," asked Dr. Heald, "shall the home missionary superintendent do in the next life? He will get mighty tired of loafing around the throne and will be liable to start something, like trying to organize or reorganize the heavenly host."

The various departments of the Home Missionary Society were presented Monday afternoon. Rev. Henry M. Bowden, in speaking of "Ellis Island and After," said that the fundamental problem is not how many or who we shall admit to this country, but what we shall do with those who are here. There should be a recognition of the values which the foreigners bring with them, many of whom come from civilizations centuries old. Not an assumption of superiority, but an attitude of sympathy, justice, and true friendliness will accomplish much.

Rev. Harold M. Kingsley, representing the work of our churches among the Negroes of the North, discussed especially the problem in Cleveland as one of the great centers of migration. Will the forces of the underworld or the forces of civilization conquer?

City and Rural Work

Dr. Luman H. Royce, in discussing city work, told the story of Coral Gables, Fla., where a city is springing up almost by magic. Here a fine residence has been placed at his disposal in which the church finds temporary abode while plans are on foot for the erection of a building in keeping with the surroundings. Already a charter membership of over sixty has been secured.

In discussing rural work, Dr. Malcolm Dana introduced Rev. Samuel Johnson, of Redfield, S. D., who is conducting one of the most successful larger parishes in the country. In analyzing the situation in rural South Dakota, Mr. Johnson said, "A mis-educated native population is more dangerous than immigration. Fewer churches, but more efficient and more completely equipped, are demanded in the rural regions." Mr. Johnson has a large church in Redfield, employs two or three assistants who, with three or four automobiles at their command, cover the county, caring for from seven to ten points. The people of that county are coming to think in terms of one big fellowship. Mr. Johnson makes large use of the moving picture machine both in the home church and in the outstations. He says, "I would rather give a ten-minute sermon to a thousand people than preach an hour to fifty." A most stimulating supper conference on rural work, conducted by Dr. Dana, followed, in which the standard for the rural church was presented to the superintendents, with practical suggestions as to methods of reaching it.

Monday afternoon was given to the work of the Church Building Society. An introductory statement by Secretary Smith showed that while the Society never has a debt, neither can it ever spend beyond the resources put into its hands by the churches. During the past year the Society has had the largest income in its history. Those who heard Sec. George T. McCollum present the "Diary of a Field Secretary" cannot fail to appreciate the varied interests, spiritual as well as material, that enter into the life of one who is supposed to deal largely with matters of finance.

The story of how the churches can help at the colleges was presented by Rev. Robert J. Locke, of Champaign, Ill. Into the building at this point the churches of the state, as well as the Building Society, have put large amounts of money. The increasing number of Congregational students who now attend church services and take part in the various activities connected with the student work is an evidence of the wisdom of the investment.

On Tuesday morning five-minute speeches were given by each superintendent, emphasizing one outstanding feature of his work—a difficult task in selection. As one superintendent expressed it, "Everything that happens is outstanding from the beginning of the day's work until its close."

Superintendents' Report from the Field

To attempt to report the more than thirty addresses by state and district superintendents is an impossibility. The effect was cumulative that these leaders are dynamic personalities who stand at the pivotal point in the life of our churches, men who are seers as well as executives, prophets as well as masters of detail. Here are a few of the subjects touched upon: Supt. Walker of Massachusetts discussed interdenominational co-operation; Supt. Soule of Connecticut, comradeship in service; Supt. Rollins of New York pointed out the difficulties of comity on the rural field. Supt. Carroll of the Mid-Atlantic District told of a church which, because of labor troubles, is practically out of business; "there are no men left in this town aside from those who are in jail or in the poorhouse; the rest have left their homes to find work in other places."

A flowery picture of Florida's opportunities, as set forth by Dr. Keller, was challenged by Supt. Shoemaker of the Southwest, who affirmed that "if others have cause to boast, we more." Mr. Shoemaker then pointed out that the greatest need of the Southwest is a re-interpretation of religion, a spirit that courageously faces the facts, the need, for open honesty. "We do not know," he said, "where truth abides, but we are sure it is a shy guest in the home of the intolerant."

Supt. Faville of Wisconsin pointed out that while the northern cities in Wisconsin are growing rapidly, southern counties are losing in population. Which is the more important—to build new churches or come to the rescue of the older and weaker fields? Supt. Lesher of Minnesota made the pertinent remark that "Where a man's vision is not strong enough to leap his back yard fence, there is little power in his spiritual dynamo." Supt. Johnson of Iowa is of the opinion that "if the churches serve the community they will get their support out of the community," which is doubtless true provided the community has a solid economic foundation.

The great need in rural South Dakota was presented by Supt. Perrin. Thousands of boys and girls are growing up in the great inland

section without Sunday school or religious services, a condition that is also true in sections of the land that are far older than this prairie state. Supt. Gonzales of Kansas presented a plan that might well be followed in other states—a Fellowship Sunday on which no minister shall preach in his own pulpit, but through a series of exchanges cultivate a spirit of friendliness and co-operation. Supt. Baird of Washington suggested that young men graduating from our seminaries be inspired to give two years of sacrificial service in poorly paid fields. The experience would help them and they could help the fields. Supt. Harrison of Oregon said, "Give us men and we will give you returns." The need of ministers is urgent.

Superintendents' Conference

On Tuesday afternoon and Wednesday forenoon were held simultaneous meetings of the Board of Directors of the Congregational Church Extension Societies and the Superintendents' Conference. At the latter gathering it was most fitting that Supt. Heald should be the presiding officer. His delightful, genial personality did much to make the meeting a success. The Conference elected to succeed Dr. Heald as Chairman for the coming year Dr. Charles W. Carroll of the Mid-Atlantic District. Subjects discussed were: the more practical side of the superintendents' work, such as ministerial standing; the promotion of the apportionment, which was presented by Rev W. S. Beard; *The Congregationalist*, presented by Rolfe Cobleigh, followed by action on ways by which the paper may be placed in every pastor's home, and the circulation of the paper pushed in the various states. William Knowles Cooper, Chairman of the Commission on Supplementary Gifts, appeared before the Conference and presented his committee's plan of work, which met with hearty approval. From a standpoint of fellowship, freedom of discussion and aggressive and hopeful outlook, the Conference was a decided success. F. L. M.

The Commission on Missions at Chicago

Important Questions up in Annual Meeting

THE Commission on Missions met for what has come to be regarded as its annual gathering at the Chicago Beach Hotel, Chicago, Jan. 23-24. The meeting was scheduled to continue from Wednesday afternoon until Friday evening. Through the energy and perseverance of the Chairman, Rev. Lucius H. Thayer of Portsmouth, N. H., the business was completed before twelve o'clock Thursday night. Early in the session of Thursday evening a destructive and somewhat alarming conflagration broke out in the laundry which was connected with the hotel and very near to the place of meeting. All lights were extinguished, but by the aid of candles the members of the Commission found their way to another assembly room on the opposite side of the hotel and the session was continued until almost midnight with the result that all items of business on the docket were satisfactorily considered and adjusted.

Plan of Campaign for 1925

Mr. Beard's plans for the promotion of the 1925 campaign were heartily approved, having previously received the favorable consideration of the superintendents at the midwinter meeting of the Church Extension Boards. The plan provides for the continuance of the tried and tested aspects of the plan for 1924, with additional emphasis upon the enlistment of the interest of young people, a larger participation of the women of the churches in counsel as well as promotion and the utilization of the best leadership in the churches, both men and women, lay and clerical.

The Commission heard with satisfaction that the identical action which was taken at Springfield by each of the several missionary societies has been taken also by the executive committees of each of the Woman's Boards and by the Woman's Home Missionary Federation.

Rev. Henry S. Leiper was engaged as Editorial Assistant to the Promotional Department for the period of one year, on half time service from Feb. 1 to March 31, full time from April 1 to Sept. 30, and half time from Oct. 1 to Jan. 31.

The Work of the Survey Committee

The Survey Committee labored all day Monday and during the forenoon on Tuesday in an effort to assimilate the data which had been previously sent to them by the Promotional Secretaries of the Societies. At the sessions of the Commission on Wednesday evening and Thursday forenoon the representatives of the societies were heard in turn by the members of the Commission as well as by the Survey Committee. The impression produced by these presentations was profound, and at the same time most distressing on account of the inability to make 100 per cent. cover the actual needs of the missionary work.

Three extra denominational interests—children outside of our own missionary family but worthy and needy in the extreme, were heard because they were included under the list of miscellaneous causes to which the National Council had tentatively given approval. These causes were the Federal Council of Churches, the American Bible Society, and the Protestant Evangelical Churches in Europe.

Apportionment Percentages for 1925

After hearing all the causes the Survey Committee at a subsequent session of the Commission recommended the following percentages for 1925, which were adopted, subject to such revision as may be found necessary by the Executive Committee, and especially such adjustments as may be required in order to enable the Congregational Education Society to provide for the Society's deficit which has resulted from having taken over financial responsibility for *The Congregationalist*.

	Per Cent.
Miscellaneous Fund	.50
C. E. S.	6.15
Foundation for Education	2.76
Other Apportionment Items	.61
States H. M.	18.69
C. H. M. S.	7.66
C. C. B. S.	7.50
C. S. S. E. S.	2.50
C. B. M. R.	4.13
Annuity Fund	1.00
A. M. A.	11.70
A. B. C. F. M.	23.60
Woman's Boards	13.20

Discontinuance of the Accounting Department

The committee to which the question of the continuance of the Department of Statistics and Accounting was entrusted at the Springfield meeting reported recommending that the Commission continue the service now rendered to the Woman's Federation but that with this exception the department as a channel for gifts on the apportionment be wholly discontinued as of Aug. 1, 1924. A further recommendation was that the present and potential value of a central statistical bureau be preserved as essential to the promotional efficiency of the denomination.

Missionary Organization

It will be recalled that at the Springfield meeting of the National Council it was voted that the proposal by the General Secretary at the midwinter meeting of the Commission in Chicago in 1923, or some other plan, be submitted for action at the Council two years hence, during which time a further study of our missionary activity as a denomination, including the subjects, "A Central Board of Promotion," "Further Consolidation of Boards," including the relation of our woman's organizations to our missionary program, and "Question of Literature," be made by the Commission on Missions.

Pursuant to this vote a Committee on Procedure was appointed by the Executive Committee and the report of this committee was presented to the Commission. The questions which in the judgment of the committee needed to be considered were: (1) How can the promotional work of the missionary societies be further co-ordinated and unified? (2) Has the time come when the distinction between men and women in their relation to missionary work can in some degree be done away with so that the Woman's Boards can be united with the American Board and the Federation be united with the Homeland Societies? (3) Will it be possible for the societies to change their fiscal year so as to secure a more general agreement as to the close of such fiscal years? (4) Reduction in the number of apportionment percentages.

To Consider Regrouping of Societies

The Commission voted with reference to the last-named question that the fourfold grouping of societies, as suggested by the Committee on Procedure, be the mode for 1925, but later reconsidered and voted that such grouping for 1925 be referred to the Executive Committee with power. The grouping proposed, in behalf of which appeal is to be made, is (1) foreign missions; (2) church and Sunday school extension; (3) education—including educational work among the belated races; (4) ministerial pensions.

During the consideration of the report of the Committee on Procedure Dr. Burton presented two carefully prepared charts showing the complexity of our missionary organizations and the costs necessitated under the present arrangement for the administrative and promotional work. The Commission as a whole was deeply interested in these charts and doubtless some arrangement will be made whereby they may be reproduced for the benefit of all who may be interested in the subject of our missionary organization.

The committee to study the subject of missionary organization as appointed by the Commission consists of the following:

Rev. William Horace Day, Bridgeport, Ct.
Rev. Hugh Elmer Brown, Evanston, Ill.
Rev. H. P. Dewey, Minneapolis, Minn.
Rev. H. C. Mason, Seattle, Wash.
Mrs. L. H. Thayer, Portsmouth, N. H.
Mrs. E. A. Osbornson, Oak Park, Ill.
Mrs. Ernest A. Evans, New York, N. Y.
Mrs. Charles R. Wilson, Detroit, Mich.
Mr. Henry K. Hyde, Ware, Mass.
Mr. George N. Whittlesey, New York, N. Y.
Mr. Henry N. Beardsley, Kansas City, Mo.
Mr. Dell A. Schweitzer, Los Angeles, Cal.

(*Continued on page* 189)

Snapshots from a Diary

The True Story of a Live Young People's Organization

By Vaughan Dabney

. 17, 192—
ack at Baraca. Forty-eight out. Much tion talk. D. and L. off for Dartmouth. ard joins me at Harvard. Some of the ws have new jobs. Brass Quartet led the ing. Our ball team missed the Dorchester r-Church League cup by one game. Snappy by Mr. F. Weather—hot! Free ice m cones passed around. Deacon Z. stuck nose in the door and I offered him one. He ed red. Looks like a big year.

t. 20
he Young People's Council got together at for supper to plan the year's work. Every- present. Two each from Baraca, C. E., athea, Forum, Senior Dept. Church staff —Mr. D., Mr. A., Mrs. M. and Jessie. Some . Got down to business about eight. Set date for our Rally Supper and appointed mittees. Mr. D. asked the council if we 't think the time was ripe to merge the E. and Forum. Much discussion. Voted ecommend to the young people that the E. and Forum form a new society called Young People's Union. Talked of holding eligious institute in December. Broke up it half past eleven.

t. 27
ome from Cambridge in time for Rally per. Much cheering and singing. A little id-throwing by Baraca. Corking speech by Mr. Bell on "It is up to us." Makes a ow feel he must do his bit for the church. B. a wonder on the harmonica. He's a ister, a missionary at that. Harold sprung idea of the Y. P. Union. It went over We're off!

. 8
he Y. P. U. forever. Great meeting. One dred and three there. H. lead the singing Must get in on evolution and prohibition. Mr. A. brought up the Institute. Great enthusiasm. Left to Council with power. More work for yours truly.

Oct. 15

Lorna got quite a hand at the Y. P. U. tonight when she spoke on her summer in Georgia under the Cong. S. S. E. S. Told what she did for the children who work in the cotton mills. That's my idea of religion. Deacon Z. sat on the back seat. Asked L. how many converts she made. L. said she was too busy to count 'em. Wow! Special music by orchestra. Vi and H. our representatives on the church committee. The old place actually getting democratic.

Much has been said and written about young people—what ought to be done with them, how to keep them interested, how to organize them, how to provide activities for them. It will be instructive to look at the matter through the eyes of the young people themselves: how do they regard the church, its organizations and services, and all these well-meant efforts in their behalf? The accompanying article by the resourceful and popular pastor of the historic Second Church, Dorchester, Mass., affords us this glimpse from the young people's viewpoint.

Oct. 22

No more smoking on the church steps. Mr. F. started something this morning when he opened up on that. Everybody talked at once. Somebody asked if Deacon Z. had thought of that bright little idea. Web jumped up and yelled no. Told them the Council had asked Mr. F. to do it. Hot arguments. All but three will cut it out. Late for dinner.

Oct. 29

Sat with mother in church. Service flag dedicated. Good idea. Dignifies Christian service. Star for Ned Wilder, our medical missionary in India. Harold must get the church committee to put one on for Lorna.

Nov. 8

Baraca planning eight Thanksgiving baskets. Voted $1 per Sunday to church. Decided to paint our room. Mr. F. said we'd better see the trustees first. Web asked what they had to do with it. We put him on the committee and told him to find out. Closed by singing "The Big White Church on the Square."

Nov. 12

Plumbing and religion. Mr. A. gets down to brass tacks. He led the Y. P. U. Topic, "Honesty." In selling a house would we tell the buyer the plumbing was bad? S. said let the buyer find out for himself. Mr. A. asked for a show of hands. Seventeen (mostly girls) would tell of bum plumbing. Twelve (mostly fellows) said let him find out. Some didn't vote. Topic continued.

Nov. 18

Met H. at the game. Asked him to get L. a star. He said he had troubles of his own. Church committee squelched the idea of a S. S. Xmas pageant in the auditorium. Mrs. Y. said it would desecrate the sanctuary. Deacon Z. said they never had such things when he was a boy. Harold blew up and made a hot speech. Told them there was no place else to have it. Mr. D. said he was sure it was a spiritual pageant. Special committee consisting of Mr. D., Deacon Z. and Harold appointed to investigate. Harvard lost. The church is in danger of losing her young people.

Nov. 19

Y. P. U. spent the afternoon at the Home for Incurables. Immigrant Station next month.

Nov. 24

Took in prayer meeting. Terribly dull. Deacon Z. said if more young people would come to Friday night meetings there would be less crime. Won't go again soon. Bumped into H. at Joe's Lunch. We chewed the rag until midnight. Talked about religious fossils.

Nov. 25

Snappy argument at fraternity house. Gang knocked the church. I came back with a story of our doings. Some of the fellows are going to take in that evolution meeting.

Nov. 26

You can believe in evolution and be a Christian! Good Y. P. U. meeting.

Dec. 9

Institute went over big. Young folks crazy about it. Grown-ups, too. Began Friday night at prayer meeting. H. presided. Dramatized Bible reading. Dr. Park spoke on prayer. He was great. Sat. afternoon conferences O. K. I dropped in on the one led by Mr. Aldrich of St. Paul's, a cousin of Malcolm Aldrich. Baraca Quartet sang at Institute supper. Mr. Beard a live wire. Ninety-two present at young people's communion service Sunday afternoon. H., W., Tom and I were deacons. Dr. Morgan of Washington gave a whale of an address Sunday night. Council drifted around to the parsonage after church. Cocoa and doughnuts. Mrs. D. asked us what we thought about it. To me the communion service was the best of all. Really felt its meaning for the first time. It surely got me.

Dec. 14

Dropped in to see Jessie at the church office. She said Lorna would get a star and that

NATIVITY SCENE
In Pageant at Second Church, Dorchester.

n the new book, *Worship and Song*. It's a ch. No more singing of "He holds my d." Tom elected pres. and Norma, vice. gram committee suggested some real topics.

YOUNG PEOPLE'S COUNCIL

Rev. Vaughan Dabney, pastor, and Rev. E. E. Aiken, Jr., director of religious education, are seated fourth and fifth from the left; Miss Jessie Townsend, secretary, is seated fifth from the right; Miss Frances Anderson, secretary of the council is seated at the extreme left.

church com. had voted for a spiritual pageant. It seems H. and Dea. Z. are regular cronies. Asked J. to show Saturday. Guess the church won't lose its young people.

Dec. 24

Christmas at Second Church. Mr. S. put a lot of us college men into vestments. Anthems and carols went fine. The pageant a beauty. "The Light of the Star." Written by Mrs. Russell just for us. L. directed it. We did all the work—wiring, staging, costumes, etc. 1,093 people saw it. Before we began Mr. D. led us in a service of consecration. The whole thing was all very solemn. I was a shepherd and couldn't help praying when I knelt at the Manger. Deacon Z. said it was as good as a sermon. It was so spiritual. I told him of the fine spirit between the old people and the young folks. Had session of college club. Must be 60 in it. Mr. D. agreed to send us another letter before Easter. New Year's Watch party in old church.

Jan. 9

Chop Suey and "The Bat." The old Council threw a party. Thought we'd celebrate now that a new bunch is elected. Rather sorry we are out of it. Some of the girls got quite teary when we said good night to Mr. and Mrs. D.

Jan. 14

Y. P. U. started on a creed. Didn't get very far. Spent an hour. Result—"I believe in God the Father of all mankind." Subject continued.

Jan. 21

Still on that creed. Hard to agree. All convinced that Jesus is the perfect example of Christian living. More at next meeting.

Jan. 31

Baraca show went well. $200 added to parish house fund. Sorry the older folks learned about the Sunday afternoon dress rehearsal. A job for the new Council.

Feb. 4

Y. P. U. leaders for rest of year announced, that is, after Lent. Prof. Watson, Constantinople. Charles R. Walker, *Atlantic Monthly*, on "Steel." The Argentine consul. Dr. Sheldon. Snow. Small crowd.

Feb. 18

Phi Sigma Phi sounds good. New class of girls. Sixty members. What's the matter with a union meeting some time with old Barak? Lots doing at church. Lenten program under way. H. elected to attend the Cong. State Conference at Fitchburg.

April 1

Lenten meetings big success. Average attendance about 75. Spent six weeks on the Bible. Meetings led by Mr. D. and Mr. A. Twenty-three young people joined the church. Wanted to sign up all over again. Deacon Z. to address the Y. P. U. on "Old Dorchester Days." His theology is rotten, but he's a nice old duffer. Rather like him.

May 2

Spring days. Y. P. U. thinning out. House parties are on.

May 15

Baraca starts baseball practice. Mr. F. springs idea for a Lawn Carnival to raise money for new parish house. Mrs. M. spoke of need of good men as counselors for Camp Andover. Will drop in to see Mr. Parker. Voted $50 to send Fred to So. Dakota.

May 29

Y. P. U. put on an entertainment. Made $100. Gave Fred $50 to go out under C. S. & E. S. to be with our Home Missionary in So. Dak. The balance went to pay an old bill to the Pilgrim Memorial Fund. Phi Sigs sold candy. Didn't give much for ten cents. Lorna plans to do Christian work. Threw up a good job down town. She goes to Ky. this summer.

June 12

$2,000. Quite a nest egg for the parish house fund. Baraca did the job in great style. Carnival so big we got the whole church busy. Had a canvas strung around the entire yard. Midway, freak band, tea garden, lunch stand, etc. Web made a peach of a wild man. Saw Mr. D. and Deacon Z. strolling through the midway arm in arm grinning like Cheshire cats.

July 5

July communion. Saw Deacon Z. after church and told him I was off for Camp Andover as a leader. The old fellow took me by the hand and said, "May the Lord watch between me and thee when we are absent one from the other." A great old world.

Worcester Congregational Club

The Worcester (Mass.) Congregational Club begins its 50th year with a membership of 201 active and 18 associate members, a balance in its treasury, a fine record for the past year and high expectations for the semi-centennial year. Its average attendance last year was 197, which is an advance over recent years. At the last meeting, Jan. 21, Dr. W. H. P. Faunce, President of Brown University, gave an address on "What Is Christianity?" and Dr. D. Ebina, President of Doshisha University, Kyoto, Japan, spoke on "The Application of Christianity to International Relations." The newly-elected officers are: Dr. U. Waldo Cutler, former professor at Worcester Polytechnic Institute, president; Rev. Frederick D. Thayer and Robert T. Elliott, vice-presidents; Elmer J. Tucker, secretary; Edward F. Mann, treasurer; and Rev. F. T. Rouse, E. C. Whitney and Rev. Albert H. Wheelock executive committee.

FOUR DEACONS WHO SERVE AT YOUNG PEOPLE'S INSTITUTE COMMUNION SERVICE

Standing: Thomas Addison, Webster Thomas. Seated: Thomas Kinsley, Raymond Wilde.

The Sunday School Lesson Situation

By Benjamin S. Winchester

WHAT lessons are you using in your school?" asked one superintendent of ther.

We use the International Lessons,' was the y. "What do you use?"

Oh, we use the Graded Lessons."

his brief conversation reveals a condition discloses a state of mind. The omission he word "uniform" from the first answer of the word "international" from the sec- is symptomatic. Why should "interna- al" be accepted as synonymous with, and aps limited to, uniform lessons, while led lessons are referred to as being, in- ntially at least, outside the regularly ac- ed system?

ne may press the question further. Why year books and quarterlies and sermons pared, bearing only the title, *The Interna- al Lessons?* Why do religious and secular spapers publish each week notes on *The day School Lesson,* as though the uniform on were alone in common use and in need xposition? Is it not generally known that International Sunday School Lesson Com- tee is the source of both uniform and graded ons, and that each alike bears in its title adjective, "international"? Why, then, er deny to graded lessons their right to al honor?

raded lessons, originating in and promul- ed by the International Sunday School Les- Committee, have been in circulation now nearly fifteen years, the first being published used in October, 1909. Now that nearly the Sunday school constituency is using ded lessons, it would seem as if the time come to say "uniform" as a distinguishing ective rather than "international" to ex- ss the antithesis to "graded."

TERNATIONAL LESSON COMMITTEE POLICY

ut the movement toward grading or adapta- of lesson material has gone much farther. only has the Lesson Committee definitely gnized graded lessons; it has adopted as its d policy the principle of gradation for *all* ons. There are *no uniform lessons* today, he familiar sense of that term—that is, one on for *all* ages. Not only has the Lesson mmittee decided that the principle of grada- shall apply in all its work, but at its ual meeting in Pittsburgh, April 21, 1922, dopted the following declaration of policy:

That the International Lesson Commit- continue to issue Improved Uniform Les- s, in such cycles and with such material as judgment may from time to time approve, beginning with 1924, with adaptations to Intermediate, Senior, Young People's and lt departments only.

That the Committee recognize the Pri- ry Group Lessons and the Junior Group sons, beginning with 1924, as substitutions, hin the Improved Uniform Series, for the mary and Junior adaptations hitherto ed.

That the Committee recognize the Im- ved Uniform Lessons, beginning with 1924, an alternative course, within the Group ded Series, for all pupils above the Junior -group.

That the Committee thus plan and issue schools which do not wish to use lessons ded by years, the following courses:

(a) Primary Group Lessons in a three-year cycle.

(b) Junior Group Lessons in a three-year cycle.

(c) Improved Uniform Lessons in a six-year cycle, or:
Intermediate Group Lessons
Senior Group Lessons
Adult Group Lessons in three-year cycles.

From the above it appears that the sub-com- tee on uniform lessons is to confine its labors hereafter to the preparation of lesson outlines for Intermediate, Senior, Young Peo- ple's and Adult departments *only.* That is to say, uniform lessons are no longer intended for use by pupils *below twelve years of age.* Or, to put it a little differently, there are now two systems of graded lessons provided by the Lesson Committee; one consisting of lessons *roughly* graded for children of primary age, six to eight years; for children of junior age, nine to eleven years; and for all who are twelve years of age and above; and another *closely* graded system, with a distinct course for each year, from four to twenty. It is im- portant to understand this action of the Les- son Committee, in as much as the new group lessons, for primary and junior departments respectively, are for the first time being circu- lated in this first quarter of 1924 and the transition from the previous "adaptations" of uniform lessons has come about so quietly that some are surprised to learn that it is already accomplished.

HOW LESSON COURSES ARE MADE

It may be instructive to point out just what the relation is between the Lesson Committee and the lesson-making process. When the uni- form lesson theory was adopted in 1870 a com- mittee was appointed to prepare lesson out- lines, or a series of lesson topics dated and ac- companied by Scripture references. Out of this grew the permanent International Sunday School Lesson Committee, which consisted of fourteen men appointed by the International Sunday School Association. This Committee has never prepared lessons in their final form, but has confined itself to the production of outlines which, when released, are taken by denomina- tional and independent editors and publishers as the basis for lesson treatment in their various publications. Theoretically, every edi- tor is free to modify the wording of lesson topics and to substitute other Scripture pas- sages for those suggested by the Committee. Practically, the outlines supplied by the Com- mittee determine not only the scope but, in large measure, the details of religious instruc- tion for the great body of evangelical, Protes- tant churches.

It is unnecessary to follow in detail the course of development in the making of Sun- day school lessons—how the inadequacy of uniform lessons soon began to be felt, first by the teachers of little children for whom these lessons were ill-suited; then by the teachers of boys and girls, who saw their classes begin to dwindle at about the age of ten or twelve years, as novelty wore off and the lessons failed to challenge growing powers; and finally by everybody, as it became apparent that the uni- form system was unsystematic and did not provide any comprehensive or well-ordered knowledge of the Bible, leaving nearly two- thirds of it wholly untouched. The point is that a new theory of lesson-making was bound to come, and the graded lesson series was the result.

However, habits, once fixed, are hard to change, though the need for change may be urgent. The Lesson Committee itself had ac- quired traditions and ways of working. A new method must be devised for the creation of lesson outlines so radically different. For this purpose the sub-committee on graded les- sons was appointed. As time went on, the need was felt for closer contact between the makers of lesson outlines, the editors and lesson writers, and the denominations with their great constituencies of lesson users. A kind of rival Lesson Committee had been created in the Sunday School Council which was merged later with the International Sun- day School Lesson Committee. This body is now composed of fourteen members elected by the International Sunday School Council of Religious Education (the recently reorganized International Sunday School Association), and of members at large, one chosen by each de- nomination which has its own denominational lesson committee. The membership on this is at present some forty or more members.

WHY WE SHOULD CO-OPERATE

The activities of this larger Lesson Com- mittee have become very much expanded. There is still a sub-committee on Uniform Lessons, whose scope has, however, been restricted as stated above. There is another sub-committee on Group-Graded Lessons, which is charged with the preparation of outlines designed for primary and for junior departments, respec- tively. And there is a new sub-committee on International Curriculum of Religious Educa- tion, which is engaged in a very difficult and complicated task, the working out of a com- plete program of religious education, includ- ing both Sunday and week-day sessions and providing opportunity for study, and for train- ing in service and worship.

"But," some one may say, "notwithstanding all this, uniform lessons are being published." This is true. Independent, that is, undenomi- national, commercial publishers are issuing les- son materials in periodical form, or as annual volumes, in which the same Scripture is pre- sented for study by pupils of all ages. Such publication is, however, contrary to the policy of the International Lesson Committee, is un- authorized by the Committee; and, moreover, these uniform outlines are now being, presum- ably, prepared with the needs of young people above twelve years specifically in mind. One would suppose, therefore, that any adaptations of these for younger pupils would be less satis- factory than ever before.

Time is required for any adjustment of view- point on the part of the people-at-large in ref- erence to such a matter as the principles of lesson-making. But as the representatives of the denominations upon the Lesson Committee have deliberately entered upon this policy in the interest of more effective teaching, the users of lessons in the local churches are asked to take the necessary time to study the situation, together with the reasons for the Committee's action. It is hoped that they will become suffi- ciently convinced to co-operate heartily with the Committee, and with their own denomi- national editors and publishers, in giving the new type of lesson a fair trial and in reduc- ing the confusion incident to any change to its lowest possible terms.

A Hymn of Aspiration

By David E. Adams

Tune—Serenity

Master, by whom we measure life,
Whose steps our pathway mark,
Serene above all earthly strife,
Light-bearer through our dark:

We turn aside from troubled days
And lift our eyes to Thee:
In silent prayer and song of praise;
Set Thou our spirits free.

We lay before Thee each his heart,
To measure by Thy plan.
Use in Thy love each worthy part,
O Comrade, Son of Man!

Introducing Parents to the Church School

By Carl Ivar Hellstrom

Director of Religious Education, First Presbyterian Church, East Orange, N. J.

IN order that he who runs through these pages may get something out of this article, the conclusions, based upon the experience of one church school with parents' meetings, will be presented at the beginning. Those who are sufficiently interested may then read the story which lies back of them.

Our work has made us realize that mutual understanding and intelligent co-operation between parents and church school teachers are more vital factors than ever before. While we have not yet secured such understanding and co-operation as we desire, we believe that it can be gradually developed. The first essential is to establish some channel for personal contact with the parents of the boys and girls. It is fatal to assume their interest in religion or education in general terms. Parents' meetings as just duty meetings, or as a gathering of parents, do not seem to go. But most parents are interested in the particular children which are their own. If we can present a program, results, or even problems of religious education in every-day, definite, personal terms; or if we can make parents conscious of the teacher as a live, interested and interesting, individual; then we can make a beginning.

Our church school is pretty well organized under a committee on education, and it includes all our week-day groups and young people's activities as well as the general Sunday morning session. We have a very good equipment. The average attendance on Sundays is about five hundred, and there are group meetings every day through the week. We are a part of a strong suburban church. Most of our men and many of our young women are commuters who do not reach their homes until six or seven o'clock. One hesitates to ask these people to come out to too many meetings; and they do not by any means always come when they are asked.

There was a time when we thought of co-operation of parents with the church school in terms of regularity of attendance, punctuality, and having the lesson read over before Sundays. This is about all one can expect if religious education is regarded primarily as going through certain exercises in church and trying to hand on to children a few memory gems, and certain traditional information about the Bible and theology. But if the church school is to concern itself primarily with the boys and girls, its young men and young women, their ideas, their questions and problems, their habits, their ideals and ambitions, then the home life and the attitude of parents become of first importance. If some parents appreciated the assumptions and implications of the religious education their children are getting (in church, in school, in social life, at home), interest would be too mild a word to express their desire to co-operate or to control it.

Three years ago I had my first meeting of parents in this church. I had become interested in a scheme for week-day religious education. A program had been worked out and officially approved by the committee on education and the official board of the church. A meeting of the parents of the older boys and girls was called to discuss plans and we had even prepared to go ahead if they so desired. The invitation was extended to about two hundred and fifty parents through the pupils from the pulpit and by a letter signed personally by the pastor, the principal of the department, and the director of the school. Seven parents came to the meeting and four of these agreed that their children were too busy for any regular work in religious education between Sundays! We were thoroughly discouraged, not so much by the failure of our plans as by the apparent indifference and utter lack of co-operation on the part of the parents. There was scarcely a gleam of light in the gloom; but our experience taught us a few things.

We set to work to organize an Extension Department to get in touch with our parents, to find out what they thought of the church school, if they thought at all, to try to awaken some interest in the teachers and in what we were trying to do with their children. The parish was divided into four districts, each with a leader and ten to fifteen visitors. After these workers had been given some idea of what was expected of them, a determined and fairly successful attempt was made to have each family with church school connections visited. Some of the callers did very constructive work.

There were Father and Son, Mother and Daughter, dinners, but no more parents' meetings were attempted for over a year. Meanwhile many things were happening. The aims of the school were becoming more clear and vital. There was dawning upon the teachers a new appreciation of their task and a fine *esprit de corps* was developing. A number of innovations were introduced in the high school department. An examination given to these boys and girls focused interest in a way no means anticipated. At a meeting of the callers in the Extension Department the director spoke of the results, quoting from some of the answers; and this group afterwards suggested that a meeting of parents be called and that a brief presentation of our aims and curriculum, featuring the results of this examination, should be made. Plans were worked out which included the following features: an invitation to our teachers to meet the parents of their pupils and to our parents to meet the teachers of their children, not in a general way but through a personal introduction and a chance to talk; getting the parents acquainted with each other and creating a spiri of good fellowship by the familiar device of us ing tags with names on them; music and re freshments. The Extension Department broad casted the invitation by personal calling an telephoning; and the callers acted as hostesses at what was called a party rather than meeting. About 175 came to the party. They seemed interested in the presentation of our work and plans, of which many had had little knowledge, and they entered into the spirit of the occasion. "A good time was had by all," and the party was voted a success.

There was another parents' meeting in the fall. This meeting was called by the committee on education to help its members find out what the parents thought of and wanted from the activities under its care, and to give parents a real opportunity to co-operate in the planning of our program as well as in helping us put it into operation. There was undoubtedly a danger of estrangement. The Extension Department was called upon to take charge of everything except the program. The men of the committee on education interested themselves in getting out some of the fathers. The attendance and spirit of the meeting reflected their efforts. After a brief introductory talk by the director, there was a fine discussion over which the chairman of the committee presided. Many questions were asked, there was considerable discussion, and many suggestions by parents and to parents were made, some of which we are trying to work out at present.

As an outgrowth of the developing interest in the program of religious education, the mid week meetings during the fall were given over to a series of talks and discussions on specific aspects of our church school work. While these were not parents' meetings, strictly speaking, they were a direct result and were planned for those parents who have awakened to a new interest in the work.

We have felt our way along in our efforts to interest and co-operate with the parents of our boys and girls. The way ahead is not altogether clear, but we feel that we have gotten down to realities and have made a beginning that is full of promise.

What Is A Missionary Project?

By Herbert W. Gates

NUMEROUS inquiries come to the Department of Missionary Education about the Merit Seals offered to World Service Schools for home and foreign missionary projects. The questions are such as these: Is this something extra, in addition to the regular missionary offering? What kind of information must be given to the school? What sort of service is required? How much must our school give to earn this seal?

It will help to make the answer more clear if I first tell why these seals are offered.

Here is a situation in a certain school which is typical of the majority. The school had been conducting monthly missionary programs, giving talks about our societies, and taking offerings for them.

The superintendent wanted to know how much this missionary education was really accomplishing. He made inquiries of the pupils, teachers and parents, and this is what he found: The pupils had little or no definite knowledge as to what was being done with their missionary money. The explanations that had been made had made almost no lasting impression. They had no feeling of choice in the matter. They put in their missionary money just as they did any other. It was time for the "collection." The objects, causes, programs, and occasions were fixed by the general schedule. There was little real interest.

There is little hope of developing an intelligent and loyal supporting constituency for our missionary enterprises in such manner. We want to do better. The object of these two items in the World Service Schools plan is to introduce a method that will bring knowledge and interest into our giving.

These Merit Seals, therefore, are awarded to each school enrolled in the W. S. S. plan "which carries through a definite project in home (or foreign) mission work in such manner as to meet the following conditions:"

1. Enough information shall be given so that the members may make their gifts intelligently.
2. Opportunity shall be given to the members to suggest or to choose objects and to plan ways and means of meeting needs.
3. There shall be general participation on the part of the members in some definite gift of money or acts of service.

Now for some illustrations of the way in which various schools have met the spirit of this requirement.

1. This school holds its missionary program on the first Sunday of the month. The leader usually writes in advance to the society whose

gram is to be given for additional literature with facts of interest. This is distributed that each class has some of it. After the gram has been given the teachers discuss it with their classes and ask for suggestions as to what might be done for this work. ne of these suggestions are presented to the ool on the following Sunday. They vary the way from that of "taking an offering" quite definite suggestions, such as raising ertain sum to help buy a missionary Ford, build a church.

Then suggestions may be made as to ways means of raising money. Posters are made, cial programs prepared, members agree to out movies and other luxuries for a time give the money for this cause.

. This school began early in the fall to uss what it might do to help in the work its own church. Among other suggestions that of aiding in the every member can-s, as described in the pamphlet, *The Young ple's Share.* This led to the suggestion t the school should endeavor to take a ain share of the church benevolence budget. ious classes took different topics, such as es of missionary work: medical, educa-al, etc. Others took the various societies. h prepared posters, programs, exhibits, or other ways brought information to the ool and church about the missionary work. e regular pledge system was used in the er departments, but the pledges of the school ounted for separately from those of the rch-at-large. A certain proportion of the dges for benevolence was designated by the ool for this project, part being reserved for er projects and causes. These pledges were reased by voluntary offerings and receipts m enterprises initiated by the pupils.

. This school wanted to send a box to a sion school for Christmas. Through com-tees of their own number they got informa-n from the missionary society as to possible ipients. They looked up the facts, decided one, and then proceeded to get more in-mation about the pupils in the school they l selected, their needs, ages, etc. Members the school brought books, toys, and useful icles. They saved money and bought others. ey made toys, hand-bags, scrap-books, and ious other things.

In the course of this enterprise, this school work which would have entitled them to ee out of the seven Merit Seals. The enter-se itself was a home missionary project. The sionary reading that was done was more n enough to have given them the seal for ding. Some original programs and posters re made which would have counted for half requirement on the seal for original work, l more than half the members earned enough ividual credits to entitle the school to the neral Efficiency Seal.

These illustrations will explain the purpose l method of the work. The gift of money y be in the form of a special offering, or it y be in regular course. There may not be y gift of money at all. It may be some act service, such as sending a box of articles, ting up a missionary play for the sake of eresting the church in the work, or taking a inite share in the every member canvass.

It may not mean the singling out of any rticular object, such as a school, or particu-missionary, or field. It may be the decision raise a certain sum for the work of the iety or for home or foreign missions.

The questions to answer are: Do the pupils ve any real voice in choosing what they shall or how? Are they led to get information ways that have genuine interest and mean-to them, so that they may not only choose elligently, but care enough to choose at all?

As to the question, "How much must our school give to earn the seal?"—we are not selling Merit Seals. The amount does not figure in our recognition. We know plenty of schools in which a gift of five dollars is entitled to a much larger credit mark than ten times that amount in others. The only thing that counts is the method and the results in knowledge, interest and service. Out of such grows that kind of missionary spirit that shall carry our work forward now and in the years to come.

Our Readers' Forum

The Essence of Christian Character

To the Editor of "The Congregationalist":

In his editorial contribution, "One More Word on the Fundamentals," in *The Congregationalist* for Jan. 24, Dr. Carl S. Patton says that "no merely theological idea, however valuable or however true, can ever be fundamental."

It may clarify thought if we see why no theological idea can be fundamental. A theological idea is an act of the intellect, and only an act of the will can be fundamental in character. Acts of the intellect are determined by rational considerations; acts of the will by motives. Acts of the will that form good or bad character result from good or bad motives. No mere opinion—and a theological idea is an opinion—can have ethical value and so be fundamental. But an act of the will, the object of which is good or bad, has ethical value, because of the good or bad motive prompting it.

So when Dr. Patton says that love is the most fundamental thing, he is profoundly right, because love, so far as moral quality is concerned, is an act of the will, based on a good motive; it is good will, the willing of good. It was the pure and continual willing of good to God and to men that made the character of Jesus what it was. Reduced to its lowest terms, it was that and only that which he asked of men as a condition of discipleship.

Theological opinions have their important place, but they can never be essential to Christian character. They are in a different order from love, or good will, which is the essence of such character, and which may be shared by men of conflicting opinions.

Waltham, Mass. C. W. Huntington.

For Unrestricted Immigration

To the Editor of "The Congregationalist":

In regard to your article about the new immigration bill, it pains me to notice, in all talks about immigration, the entire lack of any strong word in favor of unrestricted immigration. Immigration should be entirely unrestricted. A quarantine should be the only bar to coming into our country. This was the land of the free, a refuge for the oppressed, and the land of promise and of liberty. Such has been our reputation for years and it should be maintained at present.

No standard can be set to measure a man's moral fitness to be a citizen. And if a superhuman insight should establish such, no political employee could rightly apply it.

Intelligence cannot assure a man's value, as intellect may be used as well for evil as for good.

A monetary stand would have excluded a Steinmetz, one of the greatest electricians in the world, or Jacob Reis.

Immigration should be unrestricted for two reasons, first, on moral grounds, second, on economic grounds.

First, "the earth is the Lord's and the fulness thereof." No man has a right to go into unoccupied territory and, because it is valuable, put a fence around it and claim it as his own to the exclusion of his brother men who are more needy. I am not saying that a man is not entitled to the fruits of his labors; what he produces should be his. If the children of a common father find, on a barren mountain, a spot where the huckleberries grow so thickly that no one can tread without crushing them (I have seen just such a spot on Mount Rainier), one of those children has no right to ward off all the rest and let them go hungry while he has more than he needs. This is but a homely illustration of God's children on this earth. If we have plenty, while others in Greece, Russia, or anywhere else are starving, or even are not doing as well as we are, we have no right to keep the surplus to ourselves at their expense.

Second, and this law will be found the best economics, because economical law always agrees with the highest morality. God's laws are one, whether in economics or in morals. Our country would be profited by others coming here. It has grown through centuries because people came here. The more people there are in a place, the easier it is to get a living. How difficult it is for a single family on a lonely prairie to get along; but when a city grows up around them, what luxury they enjoy with less labor than before. The reason is that a man can in this country produce more than necessary for his sustenance, thereby producing a surplus. The more men there are and the more surplus there is, the richer the country is. This has been the rule since our country was first opened, and it is so still. A passing illustration of this is found in the present restriction of production, because there are not enough people in this country to do the work. Our country will be more prosperous when immigration is absolutely free, just as it would be much more prosperous if we had free trade.

This matter is a live issue now. Congress is now in session and will endeavor to perpetuate or exaggerate the shame, injustice and evil of our present immigration law.

Are you in disagreement with the above? If you are in agreement, I wish you could use your influence against the continuance of the cruel, unjust and uncalled-for laws now in operation and the heightening of this cruelty and injustice by cutting the number down one-third and more by making the limit two per cent. of a much smaller census.

Chicago, Ill. F. H. Tuthill.

Easton's Accessions

To the Editor of "The Congregationalist":

In the issue of *The Congregationalist* of Jan. 10, page 47, you give a list of Congregational churches showing accessions of 100 or more. I am surprised to see that the Evangelical Church at Easton Center is not in this list.

Easter Sunday we received into the church 19 by letter, 75 by confession of faith. The first Sunday in June, five were received by letter, 73 on confession. The first Sunday of November, two were received by letter, 36 by confession, making a total of 210 received into the church during the calendar year. The first Sunday in January, two more were received by letter and 16 on confession.

South Easton, Mass. E. L. Lewis.

OUR INVALID PARISH

Winfred Rhoades
Pastor

Electives and Required Courses

"As one who has been either a helpless or a partial invalid for nearly fifty years, never being able to do a woman's work even for a day, I would say that what I have craved most, first, last, and all the time, is contact with life—free, abounding, normal, refreshing life. Grateful, indeed, am I for the many friends who through all these years have been great sharers, sharers of their activities, their feelings, their viewpoints. Next to being able to do oneself is close contact with those immersed in life." So writes a Washington correspondent, in answer to one of the questions asked a few weeks ago.

The tone of the letter is the tone of a conqueror. It is not in college days alone that there are set before us required courses as well as electives. They come all through the years, and the successful student is the one who takes them gallantly, and resolves that he will not permit restrictions to make him sour or bitter or hard, but that his soul shall be made bigger and his spirit more luminous, and that he will keep faith in the universe and in life always burning clear.

Another who waged a long battle with pain writes thus: "When I make allowance for myself on the score of ill-health and its slow poison to the mind and character, I need . . . a polite slugging . . . to shame and brace me."

Consider these words, and then those words of Livingstone (I think it was he) to the effect that he never undertook any task, no matter how distasteful, that he did not speedily become enamored of.

One would not become enamored of being sick; but to become enamored of the task that sickness imposes—the task of being interesting and blithe and winsome, and of value to the world, and a witness to life's greater meanings, and doing this under circumstances of special difficulty—this is worthy for any one. There is achievement—splendid achievement and exalted success—in wresting an issue of good from pain and restriction, in keeping oneself immersed in the greatness of life even though one must be shut away from its activities, in achieving that greatest triumph which is of the spirit.

When all has been said, it remains true that even when the required courses are insistent, and exacting, and stern, they are not all there is to life. The drudgery of routine may well-nigh consume the waking hours, but there is yet some opportunity for choosing what one shall think, and how one shall react toward life, and what one shall do with the freedom one has. No man but has some chance at electives. Even though he were shut up in a dungeon one must elect whether he will love triviality or greatness, whether he will cravenly give in to evil or will everlastingly seek what ought to be, whether he will cultivate a corrupt or a wholesome mind, whether he will say with Job's wife, "Curse God and die," or will affirm with the great struggler, "Though He slay me, yet will I trust in Him." The important question to every individual is, what he is electing with the opportunity he has.

It is not easy—nay, not easy—to lie imprisoned and see others do what one has longed to do, and to inflict upon other shoulders the burdens one longs to bear for himself; but this necessity is a summons to make true in one's own self also the great sculptor's principle: "The more the marble wastes, the more the figure grows."

Closet and Altar

WHERE HEAVEN BEGINS

Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. —I John 3: 1.

His face shall be the Scripture where we shall read the truth.—*Richard Baxter.*

Grace and glory differ but as bud and blossom. What is grace but glory begun? What is glory but grace perfected?—*John Mason.*

Where shall we find the first beginnings and the satisfying foretaste of our heavenly inheritance but in the experience of life with Christ on earth? It doth not yet appear—there are mercies in reserve; but the beginnings of Christlikeness will be visible to others, if not yet to ourselves, and heavenly-mindedness will be heaven's forerunner, bringing us rest of heart.—*Matthew John.*

If there be a heaven so fair
O'er us ever shining,
We shall never enter there
By looking up and pining.
In one holy, quiet thought
Heaven to us is nearer brought
Than in all the radiance bright
Of a thousand worlds of light.
Author Unknown.

One cannot think that any holy earthly love will cease, when we shall be like the angels of God in heaven. Love here must shadow our love there, deeper because spiritual, without any alloy from our sinful nature and in fulness of the love of God. But as we grow here by God's grace will be our capacity for endless love. So, then, if by our very suffering we are purified, and our hearts enlarged, we shall, in that endless bliss, love more those whom we loved here, than if we had never had that sorrow, never been parted.—*Edward B. Pusey.*

If ye knew what He is preparing for you ye would be too glad. He will not, it may be, give you a full draught till ye come up to the well-head and drink, yea, drink abundantly, of the pure river of the water of life that proceedeth out from the throne of God and from the Lamb.—*Samuel Rutherford.*

O God our Father, help us to a deeper trust in the life everlasting. May we feel that this love which is now, ever shall be; this robe of the flesh is thy gift to thy child, and, when it is worn out, thou wilt clothe him again; this work of life is the work thou hast given us to do, and, when it is done, thou wilt give us more; this love, that makes all our life so glad, flows from thee, for thou art Love, and we shall love forever. Help us to feel how, day by day, we see some dim shadow of the eternal day that will break upon us at the last. May the Gospel of thy Son, the whisper of thy Spirit, unite to make our faith in the life to come, strong and clear; then shall we be glad when thou shalt call us, and enter into thy glory in Jesus Christ. Amen.
Robert Collyer.

[Assembled by Isaac Ogden Rankin.]

CHRISTIAN ENDEAVOR

Have We Outgrown Sin?

Comment on the Prayer Meeting Topic for February 17-23

BY CHARLES ERNEST WHITE

Topic: What is Sin? How Does it Affect Character? I John 3: 4; Rom. 3: 4-20.

Light from the Bible Passages

Sin and lawlessness are bosom companions, John says they are inseparable, so much so as to be practically one. Sin also has a very close relation to the question of union with Christ. May it not be absence from Christ? As least that is the situation when sin gets in its work. No man can sin and have his eyes on Christ at the same time. For the moment he is blind. Neither can he sin with Christ in his mind. For the moment he forgets Jesus. Paul (in the Romans passage) says sin is universal and does not let up until it has control of the whole man. No man has reached perfection yet. Every one has his flaws, his imperfections, his incomplete parts his sin. No one makes much upward progres until he recognizes the goal and even mor his own shortcomings.

Leads for Leaders

First of all, think out whether sin is a old-fashioned subject, out-of-date like candle and horse-cars. Is it a real thing today? Ha it lost any of its sway in the lives of men Are there such things today as national sins Is it unpatriotic to call them by such a name What of the sins of society?

How much depends on our definition? Is sin merely a moral slip? A bit of weakness A lapse of good judgment? A missing of th mark, etc.? Is rebellion against the will o God too strong? Do we emphasize enough th terribleness of sin?

Is it easy to discover sins in others? How about a reversal of the process for a while t study ourselves? In doing this are we in danger of becoming morbid? May it drive us to discouragement? How can we safeguard that?

Looking at the sin must lead to looking to the Savior of men, or it will be a dismal ending. How can we hold up Jesus more as the Savior of the world?

Man-like is it to fall into sin,
Fiend-like is it to dwell therein,
Christ-like is it for sin to grieve,
God-like is it all sin to leave.
—*F. von Logan.*

Thoughts for Members

"Sin brings separation from God. The word 'depart' uttered to the workers of iniquity is not an arbitrary one. It voices a law of God that runs through all his moral realm. . . . Think it not strange, if that man is driven from God and goodness who yields himself to sin. By a changeless law of moral repulsion, he is pushed away. Is it hopeless? Yes, as long as his back is turned toward God. But let him 'come to himself,' let him feel his sin and degradation, let him long for home, for forgiveness, for his Father's face, and the law of changeless love takes hold of him. The law of divine attraction draws him then to God and goodness."

A Moment of Prayer

O Thou who art the Savior of the world, save us, we pray. Save us from the sins which so easily secure control over us. Save us from that indifference which keeps us from being less than our best and thy best, in body, in mind, and in heart. Amen.

The Editor's Bible Class

Conducted by William E. Gilroy

'heories of Inspiration, and the Reality

Back in the little town where I grew up is great hill, the delight of coasters, called the *itland* from the river that flows at its foot. ars ago, as far back as my boyhood, it was covered that that stream was not, as early tlers supposed, a part of the *Maitland*, but s a tributary of another Ontario river, the *augeen*. But it made no difference to the ne of the hill, which continued to be the *itland*. This illustrates the way in which or, tradition, custom and assumption persist spite of truth, and it is almost an exact illustion of what has happened in relation to Bible.

Let us follow out the analogy. After all *name* of the hill did not matter very much. was a real hill, and just as real under the ong name as under the right one. How lish it would have been, however, and how just, if when somebody discovered that it s really the *Saugeen*, and said so, everybody o still believed that it was the *Maitland* had nounced this somebody, accused him of disnoring the hill, etc.! Is not that almost exly what has happened in this matter of and new conceptions of the Bible?

I am going to make this a very personal les- and illustrate the relation of new to old nceptions, and the sense of the real inspiran of the Bible that lies back of them, as se developed in my own life. My experie is probably typical of what has happened hundreds of others.

Thirty years ago, when I entered college, thout ever having studied the facts regard- the Bible, or thought about them carefully, was full of orthodox theories and prevalent sumptions. I dared in my ignorance to sit judgment upon men older and wiser than self, and I regarded anybody who did not ieve fully in the verbal inspiration of the ble as bordering on infidelity. When halfy through my college course I was on the ge of throwing the whole thing up and go- off for a few months' training in a wellown Bible school.

I can remember meeting a certain professor. ose classes I had not then attended, and w, as we journeyed together on a train, I had d him of my purpose. He had taken the ice of a well-known Old Testament scholar o had been turned out for his supposed esy, and he was known as a "higher critic" nself. Very courteously and quietly he rned me against the foolishness of my purse and urged me not to do anything hasty t to consider the matter carefully be- discontinuing my studies. I can remem- the spiritual superciliousness with which regarded his counsels. I thought of him as oldly intellectual professor seeking to quench fire of a young man zealous for Christian rk. I was a proud and miserable Pharisee o had read his New Testament in vain.

Fortunately I was saved from that purpose. stayed with my studies. I began to find out facts about the Bible—such simple, elental facts as I have been setting forth in se columns. Of course I was all at sea at st. The facts did not fit with my theories, d it looked as if in throwing away the eories I might throw away the Bible also. d then, not long after, I came into the sses of this "higher critic" whom I had so ssly and arrogantly misjudged.

Literally, he opened to me the Scriptures. His theme was the Old Testament and under his expositions its characters took on flesh and blood and began to live. The Bible was no longer an ancient book but as I went back with him and perceived how these books had come into being, the problems and perils of the times in which the prophets spoke, the vigor and power of their message for their own day, and their progress in the discovery of God, I began to understand their message for our time, and their voice of inspiration for my own soul.

I began to understand what "higher criticism" meant to a man who was a saint and a scholar—the reverent, careful, open-minded, truth-loving study of the Bible, without presupposition and without fear of the result. Many a time as I thrilled under this man's portrayal of Amos, the clear-visioned herdsman, come to rebuke the sins of prosperous city life, or of the glories of the suffering servant, or of the high missionary purpose of the Book of Jonah, I hung my head in shame as I thought of that day in the train when, in my bumptiousness I had presumed to judge him.

The experience then begun was confirmed by other teachers, and it has continued to this day. I had the good fortune to study the New Testament also under an honest scholar who never dodged any difficulty but who knew how to lead one beyond the critical questions to the living Christ and to the sure foundation of truth.

Under these influences the Bible became a new book, and I became a new man, conscious of a new freedom and joy in seeking the treasures of a book that hitherto I had worshiped afar off. What these positive experiences have meant I shall seek to set forth next week in an effort to tell *What the Bible Means to Me.*

Joshua and the Conquest of Canaan

Comment on the International Uniform Sunday School Lesson for February 17.
Scripture Reference, Joshua 1: 1-9; 23: 1-3

If we read only the portions of Scripture directly assigned to be printed for this lesson we shall miss most of what the story of Joshua has to reveal. It is essential to read at least the first eleven chapters, preferably at one sitting, and it is better to read the entire book.

Probably we could not find anywhere a better illustration of the fact which we have been emphasizing regarding the Bible—that it is the record of the way in which through crude and rough times, full of sin and error, ignorance and superstition, truth for life and spiritual principles have been gradually emerging as men have sought to know their Creator, his character, his purpose and his presence. This revelation, as man's quest made possible God's revelation (for only the pure in heart see God), has not been gradual in the sense of always progressing. The record in the life of Israel is more like that in the individual life—it is a story of progress and reaction, of heights attained and lost. Then, as now, devout souls were far in advance of their times, and then as now devout souls overestimated the extent to which their own experiences had been attained by all. The leaven was leavening the lump, but sometimes the lump seemed so hard or so massive as to make the leaven seem very ineffectual.

Take this story of Joshua. In many respects it is far from the spirit of the New Testament; it is in fact far from the spirit of the Book of Jonah. Here the heathen are people to destroy; they are enemies for whom there must be no quarter; the inhabitants of Jericho, except the relatives of the harlot Rahab, were *utterly destroyed with the edge of the sword, both man and woman, young and old.* Many apologists for the Bible (how little it has needed their apology!) have felt it necessary to defend the cruelty and relentlessness of these crude times—just as a German woman missionary in Turkey told the late Dr. Robert Chambers, as he stated to us, that the Germans were to revive Old Testament times and were to be the instruments of God to punish the sins of the nations. Poor woman! she soon came to see her error when Germany's ally began the slaughter of the Armenians.

We are unregenerate enough to feel a passing sympathy for the Canaanites, and the Hittites, and the Hivites and the Perizzites, and the Girgashites, and the Amorites and the Jebusites, who lived in a land of milk and honey, which other people wanted, and whose destiny was to be "utterly destroyed." When did God *begin* to love the world? When did the impulses of the preacher to go to Ninevah *first* have *validity?* Has God changed or man?

This is interesting, and we must read our Old Testament to see what happened as men came nearer to God, as Israel became a *missionary* people, rather than a people whose destiny could be fulfilled only by the destruction of others.

But let us turn to the positive side. It is to be noted that in this very age, crude and rough as it was, there emerged moral conceptions so great that the world has not yet rightly perceived and applied them. Take, for instance, the story of Achan. Where in all literature and history could there be found anything that strikes home to the deepest sin of our own age so surely and vitally? It is to this old story that we have gone for the most deeply needed lesson in days of war.

The sin of Achan—the man who set his personal interest above the common good, the profiteer who set aside the goodly Babylonitish garment and the treasure for himself—is it not the sin that lies at the heart of our social life? Was it not the canker of weakness that ate at the heart of state and society in the dark days of the war?

This is the way the Bible preaches to us. We have not outgrown even its ancient pages. Its principles and its analogies in the life of today make it a living book. Human life, human problems have changed only in form.

So, also, we may read in all the details of the story the challenge to ourselves and our time. Here is the Ark of the Covenant. Is it in our lives? A symbol of something sacred, rebuking our selfishness and our fears, giving us courage to overcome difficulties, leading us forward through life's Jordans and against the strongholds of sin. Here is the downfall of Jericho, with its suggestion of how little we would need to *strike*, if our unity and purpose were apparent. The strongholds of sin capitulate to the determination of the faithful. Here is the story of Ai, with its deep message concerning the way in which personal sin saps social strength. It is true then as now.

These are *divine* teachings and principles—things that saintly men were discovering in primitive society—as true now as then, as ignored now as then by the many, as significant now as then for social safety and strength.

Can one consider these things without realizing what a marvelous book is the Bible—a book which even in its record of crude and primitive times reveals religious teaching and political and social philosophy that strikes at the heart of the problems of our own time?

WITH THE CHILDREN

By Pigeon Post

By Daisy D. Stephenson

"What do you know, Madge? It's Lincoln's Birthday and there's not a single star or stripe to celebrate with." John Blair met his sister with this dismaying reminder as she came downstairs, rubbing sleepy eyes in the gray dawn of the wintry morning.

"We used to have a nice little flag apiece," Madge remembered, waking in a hurry as she smelled the frying ham and breakfast muffins.

"But don't you know, Sue Macdonald's goat chewed one to a rag, and we lost the other last fall on our way to the county fair?"

"There's that picture of Lincoln among Grandpa's things," Madge consoled. "We can put it in the front window, and we'll have the program at school. Oh, John, don't you wish we were going down to the big Stock Show with Dad and Mummy? I haven't been to the city for so long I'd be scared limber at street cars and policemen, I just know."

"I'm willing to take a chance on 'em," John asserted stoutly. "But we've got to stay and help Jugs run the ranch, so no use wasting wishes. Madge, how long are you and Sue going to stay mad? Remember, it's time for valentines, and what's the fun of having a heart tree and a dandy mail-box if we don't use them every chance?"

Madge's eyes flashed as she reminded indignantly: "Well, you heard how 'zasperating Sue was when I read my language story about Fleet Wings. She told Teacher we were always bragging about our carrier pigeon that hadn't done anything wonderful yet."

John nodded, recalling the argument that had followed. Every one of the dozen schoolchildren in the community envied the Blair children their beautiful pedigreed pigeon. Fleet Wings had been brought to them in the fall by a cousin who bred fine homing pigeons.

"Well, I guess Fleet Wings comes of the best Belgian blood," John had assured Teacher, earnestly. "And one of his grandfathers"—here Sue had giggled—"flew five hundred miles in one day!"

Fairly wiggling out of her seat, so anxious for permission to talk, Madge had related how she had taken Fleet Wings when she went to visit Cousin Doris, fifty miles up the canyon. "I turned him loose with a note, and when John went out before dark to feed the chickens, didn't Fleet Wings drop down for his supper with my message on his leg?" Madge had turned a withering glance on her old friend Sue, who knew all this, of course. "He flew home in less than an hour, and I guess a mile a minute is pretty fast. And it was cold, too."

So the little quarrel had started, and it had been nearly a week since Sue and Madge had played together or met halfway to chatter and plan after-school fun. The "heart tree" was on the Blair place, but so near the road that Sue had only to skip up a trail across lots to mail a note or some surprise package.

John and Madge waved good-bye to their parents with a queer, heavy feeling in their left sides. Mr. and Mrs. Blair would be away only a few days, but the children felt so forsaken for a minute, not a tongue wagged. Luckily, they had to finish the chores, hunt up Lincoln's picture, and fix their tin-pail lunch before riding burro back to the cozy school among the spruces. Sue was not at school that day, and a girl who lives beyond the Macdonalds reported that Sue had a cold and wanted her books brought home.

Madge looked worried as she bustled about that evening trying to take Mother's place at home. "Jugs," as they called Oscar Jugquist, the big, droll hired man, winked at John, who felt doubtful about Madge's ability as head cook.

"Now we're going to go shares on this job, Madge," the big fellow told the busy little girl, who was poking into flour-bin and pantry. "I used to be a cook, and I reckon I can still wrastle flapjacks and biscuits and milk gravy. You set the table and after we fry the pork chops, make the tea, and if that ain't a spread fit for a President, I'll—eat this raw dough!"

Madge giggled to see big, bald Jugs pounding out dough, looking anything but ladyfied in a blue-checked apron. "Mother took Grandma a lot of things, didn't she?" observed Madge, as she put another stick of wood in the stove. "Chicken and eggs and a can of cream. And Daddy had a hat-box. I s'pose that was full of those quilt pieces and rags Mother's saved so Grandma can make new rugs."

John was out in the chill winter dusk feeding the poultry after helping Jugs in stables and corral. "We'll have fried mush in the morning," Madge was saying in housewifely fashion. She had looked wistfully down the road toward the little lighted cottage where Sue lived. "Poor Sue! She's sick. and I don't feel mad any more," Madge discovered with relief. "She's such a tease, but I'm red-peppery myself. We simply can't be mad at valentine-time, because valentines are full of love."

She remembered the entwined hearts on the old cottonwood where Dad had carved his initials with Mummy's when they were youngsters. Daddy had built a little bench under the tree, and by standing on it, the children could just reach the post-office—a clever box Jugs had made for them of pine wood ornamented with wee brown spruce cones. There was a slit for letters and a place for packages. Best of all was the lock that made it so sacred, and each child owned a tiny key.

"We'll get out that left-over box of paper lace and hearts and pretty pictures right after supper," decided Madge, as she heard the menfolks stamping off the snow outside. "I'll make the prettiest one for Sue"—John bolted in, such a queer look on his face that Madge dropped the stove-lifter in alarm. "What's the matter?"

"Matter enough," John told her gloomily. "I've been waiting and hunting all this time for Fleet Wings to show up. He's not in his loft or anywhere."

Madge's face was as distressed as John's as she cried, "Oh, he can't be gone!"

Jugs was all optimism as usual. "Shucks, now! I disremember when I heard the little feller cooin' to himself last. But I bet a cooky you couldn't lose that bird. Why, sir, he's the genuwine article, and you mustn't worry a mite. Maybe he went calling up the valley on the Arnold pigeons and they asked him to stay all night. Maybe he was shut in by mistake."

Fleet Wings was still missing next morning, and the children rode silently to school. They came home with a stack of valentines, and Madge had brought Sue's to put in the mail-box next morning. But valentines were forgotten when darkness fell and still no pretty pet pigeon cooed or fluttered from his home loft in the red barn. Madge's tears mingled with the tea and salted the gravy. At least Jugs tried to joke about too much salt, but neither John nor Madge could muster a real smiley smile that night. "Tell you what," Jugs told them finally, waving the poker for emphasis, "if that bird isn't on deck by tomorrow noon, we'll howl like a pack of coyotes and wake the region. Something tells me, though, that Fleet Wings is safe and no more lost than you are."

It was starting in to snow on St. Valentine's morning when the children bundled up after breakfast and started out to do their chores before delivering Sue's mail. "I'll feed the chickens," Madge said, but as John handed her the pan of feed she gave a cry and dropped it smack on the greedy, smart-Aleck rooster. "Oh, look!" she cried, pointing upward excitedly. "He's here! Jugs, come quick! Fleet Wings is home!"

Like an enchanted snowflake the prodigal pigeon fluttered softly to Madge's shoulder, and she fondled it with caressing hands and words.

"Don't squeeze him so hard or he'll be ready for pie!" begged Jugs, his eyes rolling so knowingly that John had a sudden suspicion.

"You've known about this all the time!" John accused. "Madge, we ought to roll him in the snow." Jugs attempted to look innocent and bent over the wanderer with a surprised, "What's this on his leg—a valentine?"

"Come indoors by the fire," cried Madge, leading the foot-race. The folded paper in the metal case proved to be a surprise letter from Mother.

"Do forgive us for kidnapping your pigeon," she wrote, "but we thought it a good chance to test him, and we have all confidence in his returning home. He was in the hat-box. Watch for the mail. We are freeing Fleet Wings this (Saturday) morning at eight o'clock."

John's wondering eyes sought the clock. "Only nine now! Even if our time was a little different from Mother's, this bird has made sixty miles in as many minutes! Now let Sue say another word!"

"Oh, let's go now and mail our valentines, John," cried Madge. They found that Sue had been ahead of them. A meek little "making-up" note had been in the box overnight. She was much better and invited John and Madge to a Valentine "luntch" with her. Madge dimpled over the word. She always had to help Sue with her spelling.

"I see she's bound to have 't' in her lunch," punned John, with a grin. It was on their way to Sue's before noon that their cup of content filled and ran over. The jolly rural carrier whistled and waved to them.

"A box for you," he called, "all covered with hearts! And I was careful not to break any." The children waited until they reached Sue's to open the precious package.

"Oh, goody! Candy cookies from Grandma, and lots of red and white candy hearts!" squealed Madge, beside herself. "And paper valentines, too." But John had eyes only for the folded parcel beneath.

"A flag! A dandy big one!" he said with vast satisfaction, as he shook out the glorious folds. "Oh, no, girls, we won't celebrate Washington's birthday, will we?"

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AMONG THE NEW BOOKS

The Monroe Doctrine

ONE HUNDRED YEARS OF THE MONROE DOCTRINE, by DAVID Y. THOMAS (Macmillan. 00). In the Message of President Monroe, Dec. 2, 1823, were first enunciated those inciples" which came, in course of time, to called "The Monroe Doctrine." It is fitting the centenary of the event be marked by eview of the working, during the years, of American fundamental policy. And Proor Thomas has admirably met the popular by this important and interesting volume. begins by four chapters of an introductory ire, explaining the historical background, announcement of the doctrine, and conporary opinion. Then in chapter after pter he takes up the striking applications he principle in our history—the struggle a Canal Route, non-interference in Europe, case of Santo Domingo, of Haiti, of Central erica, of Mexico, etc. Several chapters are ted to recent events—the Paris Conference, Washington Conference, the Lausanne Connce, etc. A final chapter reviews the whole ory with its fluctuations and gives the or's conclusion of the whole matter. Of se much is omitted, some things passed lightly, and the author is not infallible. it is a valuable, timely and instructive ew.

The Child Labor Problem

CHILD LABOR AND THE CONSTITUTION, by MOND G. FULLER (Crowell. $2.50). The nd covered by the discussion in this vol- is much larger than is indicated by the . It is first of all a valuable handbook he present-day conditions of child labor. Fuller distinguishes between child labor child work, the former referring to that h deprives the child of some right, and latter as a part of his education. He des in his preface that "child labor is no er a matter of cruel slavery of little chilin mines and factories," and warns against geration in description of the extent of labor in its older and more hideous forms aspects, though he shows plainly the evils existing, which are bad enough and need xaggeration. He warns against legislature h is too inclusive, forbidding much that is able or permissive, and shows that present- demands and methods of reform are not ame as those of ten or twenty years ago. devotes chapters to Rural Child Labor, n and Industrial Labor, Child Labor and Schools, Laws and Legislative Standards, the Problem of Federal Action. Mr. Fuller ll equipped for discussion of this subject many years of experience on the National l Labor Committee.

On Social Problems

E WINNING OF THE FAR EAST, by REV. EY L. GULICK (Doran. $1.50). Dr. k was sent on a special mission by the ral Council to bear messages of good will e peoples of China, Korea and Japan, and is volume he not only reports his message ose lands and its reception, but reviews y the "significant movements" of the Far and his conclusions. None is better fitted and understand conditions in these lands. siderable section is devoted to the earthe calamity in Japan and the great imnce of the opportunity it presents to proreal and lasting friendship between Japan and the United States. Here, in fact, is a concrete illustration of the way to do away with war. The law of love alone can avail where warships are helpless.

THE HUMANIZING OF KNOWLEDGE, by JOHN HARVEY ROBINSON (Doran. $1.50). A small but important volume in a series of "brief, constructive books on labor, science and literature." The author claims that mankind in general is indifferent to scientific truth. The searchers for truth are, "the creators of human intelligence," but it has been their ideal to dehumanize scientific investigation. Now the great problem is to humanize knowledge. We need a new class of writers and teachers who "should undertake the conscious adventure of humanizing knowledge." This little series of books is apparently an effort of this nature, certainly most heartily to be commended.

FREEDOM AND THE COLLEGE, by ALEXANDER MEIKLEJOHN (Century Co. $1.75). Nine addresses delivered on various occasions. "To Whom Are We Responsible?," "What are College Games For?," "The Theory of the Liberal College," "Is Our World Christian?," are interesting and important essays. The author has recently resigned his position as President of Amherst College and these essays are apparently published just now on account of public interest in that event, although the first essay only has any direct bearing upon that occasion. The volume should not be considered as throwing any light on the reasons for the resignation.

SOCIETY AND ITS PROBLEMS, by GROVE SAMUEL DOW (Crowell. $2.75). An excellent introduction to the principles of sociology, intended primarily for college use, but readable and interesting for the general public. It is thoroughly up-to-date in its recommendations for the solution of social problems and in the examples which it uses to point its arguments. It is also optimistic and points out the signs which are manifest of ethical and moral progress. "Christianity is becoming purer and is carrying out more than ever the teachings of Christ." Society is functioning more perfectly, "the spirit of altruism is steadily developing." Each chapter concludes with an excellent bibliography.

WHAT IS SUCCESS?, by ROGER W. BABSON (Revell. $1.25). Whatever Mr. Babson writes is sure to be interesting and he places great emphasis on spiritual values. In this little volume he deals largely with men who have built up great fortunes and shows that intelligence, industry, integrity, initiative, concentration and interest in one's work had much to do with their success in life. And "the structure which we call success is based on a religious foundation." The book is full of illustrations from real life and coupled with much good advice.

THE NEW SOCIAL ORDER, by HARRY F. WARD (Macmillan. $1.50). The author is convinced that a great change in the social order is in process, "a basic change in economic organization, involving a still deeper change in the moral and spiritual foundations of life." The principles he believes "are germinal in the teaching of Jesus." He studies first the principles and then several efforts, or programs, for the new order. This is a new and cheaper edition of the work, first published in 1919.

LAW VS. LAWLESSNESS, edited by FRED B. SMITH (Revell. $1.00). A valuable volume on law enforcement, giving sixteen of the addresses at the Citizenship Conference at Washington, last October. Among the speakers were Senator Borah, Carter Glass, Bryan, Gifford Pinchot, Rabbi Wise, Bishop McDowell, etc. An invaluable book for use in law enforcement campaigns.

For the Younger Children

PRAYERS FOR LITTLE MEN AND WOMEN, by JOHN MARTIN (John Martin's Book House). These are prayers, and incentive to pray, in verse, growing out of John Martin's abundant experience in writing for children. They breathe a spirit of confidence in God's loving care and presence which is helpful. Now and then they fall into the besetting temptation of confusing petition with didactic instruction. We are not sure how far it would be possible to use the prayers except as read by some older person to and with the child. The little book is beautifully made and decorated.

A PARIS PAIR, by BEATRICE BRADSHAW BROWN (Dutton. $1.00). A comical book describing a day in the life of two little French children, from getting-up time to go-to-bed time, with a funny verse and picture for every hour in the day.

TALES OF ELFIN TOWN, by MYRRHA BANTOCK (Dutton. $1.50). Most original, this tiny volume, and brimming over with elfin stories and elfin-colored illustrations. All about Nipkin, the little mouse, Tuffy and Tortle who were happy together, Mrs. Flidgit and Mrs. Meep who quarreled, Peepin, and the other small creatures of Elfin Town.

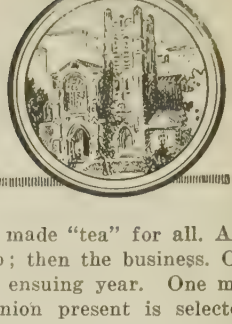
THE BLACK-EYED PUPPY, by KATHARINE PYLE (Dutton. $2.00). A delightful little dog story written as if told by the dog himself. His name is "Muffins"—when it isn't some other name—and he has an adventurous career, sometimes sad and sometimes gay. It is a well-told story, and added to it are some of the most lifelike and adorable dog pictures that you could imagine. It is all done by Miss Pyle, who, by the way, is the talented daughter of the talented artist-author, Howard Pyle.

DOROTHY'S ADVENTURE IN BEDROOM LAND, by MABEL H. ANDREWS, illustrated by FRANCIS HITZ and PRUE DURANT SMITH (Century Co. $1.00). A book of pleasant rhymes and amusing pictures which the little children would like for its sense of adventure and discovery of the amusing side in familiar things. It would help the child's imagination by its contributions to the romance of daily life. And the pictures are delightfully humorous.

THE HOUSE ON THE EDGE OF THINGS, by ETHEL COOK ELIOT (Beacon. $2.00) Children will love the fairy-adventures of Kenelm, a boy-poet, who lived with his grandmother and four little orphan boys in a big house on the edge of the forest. And the forest was full of fairy creatures—the red leaf that was really a dark-haired woman who helped Kenelm to please the Queen with his verses, and who led him to the Princess when she was lost in a storm; then there were the eerie Rain-Goblins, the Blue-Water Children under the stream, the Star-Child and the Wind-Children. The book has occasional delightful extracts "from Kenelm's verses."

Any book mentioned in these columns may be obtained through the Pilgrim Press Book Stores, 14 Beacon St., Boston, or 19 S. La Salle St., Chicago.

NEWS OF THE CHURCHES



Minnesota Ministers' Convocation

A more delightful fellowship and mental inspiration than that afforded by the Minnesota Ministers' Convocation would be hard to find. The Convocation began as an experiment two years ago, and drew 25 ministers together. This year's Convocation, Jan. 1-4, drew 100 men from eight communions! Although the first session began New Year's evening, many were already there, some having traveled all day, and one or two since midnight.

Carleton was again host unsurpassed. Rooms were provided free in the men's new dormitory. The large parlor gave opportunity, for the social touch which has become so attractive a feature. As for the meals, Miss Scott at Gridley Hall has made them an added inducement for attendance.

The program attracts attention. One looks first for the strictly theological or religious themes. These are missing. Instead, latest discoveries and problems in astronomy, biology, psychology, philosophy, chemistry, physics, sociology, education, religious art, etc., are discussed. Men who had grown hungry for the long reaches of truth outside their immediate ministerial tasks here find wonderful mental stimuli. Carleton numbers notable men on its faculty. These have each year given their best to the Convocation. This year Harry F. Ward of Union Seminary, New York City, was present and gave some thought-provoking addresses.

The use of dramatics in the portrayal of religious truth has also received emphasis the past two years, Dr. Osgood of St. Mark's, Minneapolis, being the leader. This year a cast came all the way from his church and presented one of the Nativity mystery plays.

The devotional side finds expression each forenoon. Last year these were led by Dr. H. P. Dewey of Minneapolis. This year Bishop Bennett of the Diocese of Duluth was one of the leaders. Professor Gray of Carleton conducted one of the devotions at which he gave a gripping recital of what life meant to him.

Socially the Convocation fellowship is ideal. However outstanding some of the leaders may be, the humblest man there is made to feel that all are one together in the great fellowship of Christ. Too soon comes the close of the Convocation. But before its close, some of the ladies have made "tea" for all. Another touch of friendship; then the business. Officers are chosen for the ensuing year. One member from each communion present is selected for the executive committee.

From the first Prof. A. W. Vernon has been the unanimous choice as Convocation chairman, and Rev. A. D. Stauffacher the genial secretary. Much of the success may be credited to them. So it comes again to an end; from President Cowling's thoughtful address on education the first evening, and Professor Vernon's welcome ever touched with a bit of the mystical, to the closing address of Harry Ward's.

A. M. H.

First Pan-American and West Indian Temple

A year ago, a group of three people met in a club room in New Orleans, La., with the intention of founding a Pan-American and West Indian Congregational church. Shortly afterward the Ecclesiastical Council publicly recognized the work, and it is now operating under the auspices of the American Missionary Association. In 12 months 109 members have joined, and every outlook leads to hope for a continued rapid growth.

New Orleans has about 1,300 foreign-born people from the tropical world, and the church is able to put its hand upon 600 within the radius of seven blocks. The roll is composed of persons born in the United States, the Central American republics, South America and the West Indies. Spanish as well as English is spoken by most of them. A number came originally from the Roman Catholic, Episcopal, Moravian, Wesleyan Methodist and Baptist churches.

A day school has been formed and a night school is in prospect. The employment bureau and trouble department are giving good service to the church, the community and the city. A woman's missionary society and a Sunday school are both prospering. The use of 250 hymn books (one of the many gifts given by interested friends of the church) and a vested choir enrich the services. The church is in great need of a typewriter and an automobile, to make effective work more easy of attainment.

On the church files are letters from the Greek Catholic Archbishop for North and South America; Rabbi Max Heller, Temple Sinai; Major Braithwaite Wallis, British Consul General, Editor of the *Southwestern Christian Advocate;* Dr. Alfred Lawless, Jr., General Superintendent, and the White House, Washington, D. C.

Goes to Sixth, Oak Park

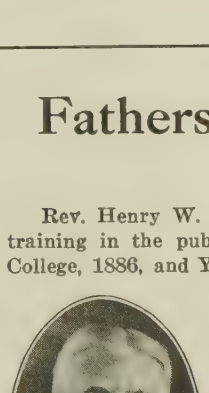
Rev. F. W. Raymond has resigned as pastor of First Church of Christ, Glastonbury, Ct., to accept the call of SIXTH, OAK PARK, ILL.

Mr. Raymond is a graduate of Amherst, 1899, and Yale Divinity School, 1902. After a short pastorate in Indiana he served for eight years Union, Proctor, Vt., one of the most successful of undenominational community churches. Since 1916 he has given devoted and effective service at Glastonbury, which he now leaves with the largest membership in its history, 525. Not only has Mr. Raymond led in the reorganization of the church and its societies but he has been an active leader in the community and

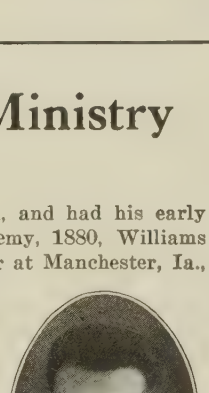
Fathers and Sons in the Ministry

XXV. The Tuttles

Rev. Henry W. Tuttle was born in Otis County, New York, and had his early training in the public schools. He graduated at Homer Academy, 1880, Williams College, 1886, and Yale Divinity School, 1889, and became pastor at Manchester, Ia., in June, 1889, where he remained until 1905.



H. W. TUTTLE



W. N. TUTTLE

He was superintendent for Iowa of the Congregational Sunday School and Publishing Society until 1915. He was then secretary of the Grinnell College Foundation for two years and president of Kingfisher College for five years. Following this he served one year as regional representative of Chicago Seminary and has just begun work as pastor at Payson, Ill.

Dr. Tuttle's service in each field of his endeavor has been characterized by high-mindedness, unfailing patience and great sacrifice. He is still remembered at Manchester as a real bishop. In his work in religious education he was able to bring help to churches of every grade. He became president of Kingfisher at the most critical time in its history. He gave to it a most sacrificial service and did everything that could be done to save it to the educational world. The college made an invaluable contribution to educational ideals in the Southwest and never did better work than during the years when Dr. Tuttle was at the helm.

The church at Payson is well known for its great interest in missions, to which it has given largely of money and of recruits for leadership. Dr. and Mrs. Tuttle will bring to it whole-hearted service and the educational leadership which will maintain its life upon a high level.

Rev. William N. Tuttle was born at Manchester, Ia., was graduated at Grinnell Academy, 1908, Grinnell College, 1912, and Union Seminary, 1917. He also took courses at various times in Columbia Teachers' College, New York. He was assistant pastor of the Manor Reformed Church in New York City, 1912-14, and a teacher in Nan Kai College, North China, 1914-1916. He was ordained at Broadway Tabernacle, New York City, in 1917. He was pastor at Nashua, Ia. ("The Little Brown Church in the Vale"), for two years, and was religious work secretary at Selfridge Field, Mich., in 1918. He has just observed the fifth anniversary of his present pastorate at Lombard, Ill. During his administration there has been steady growth, the church has purchased a fine manse and added much in the way of material equipment.

he work of the denomination. A community class has been organized and extension at Addison Chapel has been carried on. served a period of Y. M. C. A. war service amp Lee, W. Va., and later was a regional tor for the Congregational World Move-, president of the Hartford Sunday School ciation, and director of the Hartford Community School for Leadership Training. Mr. mond's closing sermon at Glastonbury was ched on the last Sunday of December.

xth Church is the youngest of the Congre-onal churches of Oak Park, but it is located he heart of a rapidly growing section of of Chicago's most attractive suburbs. The nunity is made up largely of young people have come to Oak Park to build their es and who count the Christian church an ntial part and factor in the Christian home. Chicago Missionary and Extension Society upporting Sixth Church in a strong pro-n. Mr. Raymond rightly calls it "a chal-ng opportunity" to which he is glad under s guidance to set his hand.

ne good wishes of Glastonbury and of Mr. mond's many friends in the ministry and onnecticut go with him in this enterprise, the prayer and the hope that both the Park church and its new pastor may be y blessed to larger and finer service.

Annual Meetings

EST CONCORD UNION, CONCORD JUNCTION, S., Rev. A. W. Stone, pastor, reports one s best years, with the largest budget and volences in its history. During the year new members were received, making the ent membership 320. Three active Christian eavor societies bring together 80 young peo-and 60 young men are enrolled in the Union , a unique organization, with athletic, so- and religious features. Thirty boys en-d in the Boy Scout Troop. The meeting saddened by the report of the death of its or deacon, George M. Bowker, for many s Commander of Old Concord Post, G. A. This Union community church, with Con-ational pastor and polity, is making a gen- impact on its community. Not only rep-ntatives of many denominations, but Fun-entalists and Modernists are worshiping her in brotherly love.

NTRAL, DORCHESTER, MASS., Rev. L. E. ns, pastor, has very encouraging reports ne year's work. Enthusiastic plans to raise ey to pay off our indebtedness on the par-ge were presented by the treasurer. Plans also being formulated to start a parish e fund, so that a Sunday school may be nized.

RACE, FRAMINGHAM, MASS., Rev. T. B. rop, pastor, reports 62 additions, 30 of h were men, 44 by confession, net gain 9, present membership 732. All depart-s showed an active year with much ac-olished. Benevolences, $3,293 on appor-nent and $800 outside. Fiftieth anniver- celebrated last May. Campaign for new -manual organ with echo and chimes nearly completed, with alterations in pul-nd choir platforms, at cost of over $19,000. ch expenses $14,802. Pastor's salary to ncreased $200 this year. Two institutes during year, one on the Negro and India, other on Japan. Dr. and Mrs. Hilton y, of Kyoto, Japan, adopted as church onaries. Year showed two series of fine r services largely attended. Senior and choir had busy and useful year. The ist for 21 years, Mr. S. N. Cutler, has ned because of ill health.

RST, NEWTON CENTRE, MASS., Rev. E. M. s, pastor, reports 14 accessions by confes-and 27 by letter, a total of 41, and a net of 18. Membership was 744 at the first ne year, since when 10 have been added. ipts for current expenses were $19,735, there is a balance of $234. The amount for benevolences was $6,470. The satis-ry condition of the church finances is due e co-operation of all in the every member ass; and the budget recommended is based nds in sight.

UTH, LAWRENCE, MASS., Rev. G. E. Lom- pastor, reports great gains. The most raging report was the missionary, showing the total apportionment more than raised, and a gain of nearly $200 over the previous year. All bills were paid, with a balance, in spite of much larger expenditures. There were 29 new members received, a net gain of 17 and a total membership of 288. The Ladies' Aid society, after expending about $600 during the year, has $1,200 in the treasury. The church voted to incorporate. Congregations are growing.

SOUTHBORO, MASS., Rev. J. J. Lockett, pastor, reports the church vestry enlarged, beautified, and paid for. Increased interest in all departments, especially in the Sunday congregations, which are the best for years. The largest membership in the history of the church, 47 per cent. of which has been received during the present pastorate of four years. After being out of existence for many years, a Christian Endeavor Society has been organized, and is flourishing; and the Sunday school has more than doubled in membership and attendance.

FIRST, WEST SPRINGFIELD, MASS., Rev. A. K. Chalmers, minister, received 104 new members this year, of which 79 came on confession. There have been 80 baptisms, including 50 children baptized on Children's Day. The missionary apportionment was met, and the number of subscribers to missions was raised from 38 to 109. The number of subscribers to home expenses, which was 75 two years ago, was raised last year to 265, and this year is over 350. The parish voted to attempt to raise the sum of $20,000 toward the erection of a proposed $40,000 parish house. During the fall the church celebrated its 225th anniversary with an historical pageant. The minister was voted a 25 per cent. raise in salary.

FIRST (Old South), WORCESTER, MASS., Rev. F. A. MacDonald, pastor, reports one of the most successful years in its history. Its gifts for benevolences exceeded those of any recent year and as a result of the recent canvass for 1924 pledges of $11,210 were received on an apportionment of $10,407. It has abolished the pew rental system. The year closed with a balance in the treasury, the woman's association reporting $3,800 on hand. The interest of the men of the church has been expressed and developed through the recent organization of a men's club which is functioning well. A director of religious education is to be appointed. Its most ambitious undertaking is the purchase of a parsonage, and within a few weeks a campaign will be launched to raise from $35,000 to $40,000 for this and other special purposes. The church has also

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prospered spiritually and has most interesting and spiritual prayer meetings.

LAKE VIEW, WORCESTER, MASS., Rev. H. E. Pomeroy, pastor, showed most prosperous opening of the new pastorate, begun during the year, with 25 new members added on confession and six by letter, a net gain of 26, making the membership 182, the largest in its history. On Jan. 6, 12 more members were received. All bills were paid, with a balance in the treasury and the benevolence apportionment fully met. A parsonage fund was started with over $1,100. The church school is growing rapidly and taxes its present quarters. The church is thoroughly organized with departments for all ages and interests. A pastor's training class from which 22 new members were recruited, school of missions, visiting committee reporting over 300 calls, thorough every member canvass, men's brotherhood class revived, remarkable Boy Scout troop winning first council honors, a new Junior C. E. society, and consolidation of girls' organizations are influential factors in its progress. It has a well-defined parish from which members of other denominations are rallying to the work and membership of their community church, and is reaching out to five distinct districts adjacent which are not ministered to by any other church. Great advance is expected under the leadership of Mr. Pomeroy, who is highly esteemed and beloved in Worcester, his home city.

UNION, WORCESTER, MASS., Rev. B. F. Wyland, pastor, during the past year burned a $30,000 mortgage, paid $5,500 for new boilers, raised $21,000 for general church expenses, paid $2,378 for benevolences and received a special gift of $1,000 from Mr. and Mrs. John A. Sherman on their fiftieth wedding anniversary. It reports freedom from debt and all bills paid for the first time in its history. Its present membership of 702 is the largest at any time. A five-year program includes bringing the membership to 1,500; establishing a $100,000 endowment fund, complete payment of the apportionment, and investment of $1,000 in young people's work. Its official boards, committees and societies are most efficiently manned and a spirit of tolerance and unity prevails. Union has a strong hold upon the community. Its pastor has been an outspoken champion of civic righteousness and a leader for law enforcement and better city government. He has been at Union five years.

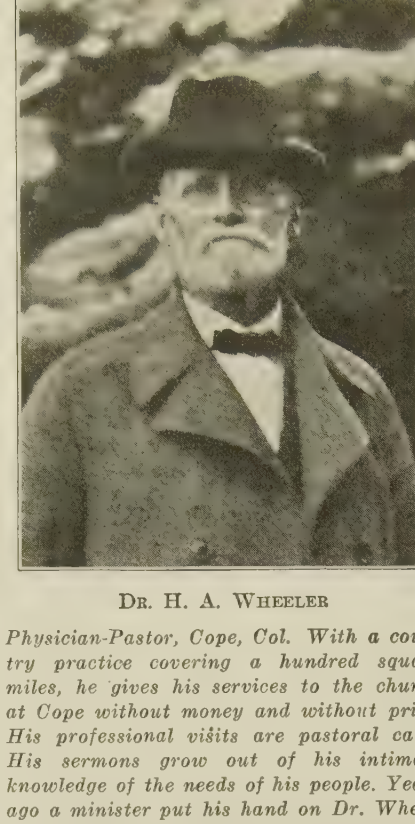
FIRST, DANBURY, CT., Rev. J. M. Deyo, pastor, reports an unusually successful year. The annual every member canvass resulted in more money being pledged for both current expenses and benevolences and a larger number of contributions than ever before. All societies reported bills paid and substantial balances. A new constitution was adopted, with the outstanding feature a new church council providing adequate touch with the numerous organizations of the church. Between 300 and 400 young people take advantage of the Church House community work. The membership is 930, or a gain of 147 members in the five years of the present ministry. The church has recently added to its staff J. R. Howe, a senior in Yale Divinity School, as director of the church school.

COMMUNITY, ELMWOOD, CT., Rev. J. F. English, pastor, reports a membership of 241, all bills paid, and a fund of over $10,000 paid in for building in the near future.

IMMANUEL, HARTFORD, CT., Rev. C. F. Carter, minister, reports that receipts for church expenses amounted to $15,943, and for benevolences $6,096. The membership is 910, a net gain of 17. This church includes among its officers and workers a number of the faculty of the Hartford Seminary Foundation: Prof. C. S. Thayer is clerk, Dean E. H. Knight is a member of the prudential committee, and Dean Knight and Prof. E. C. Lane are members of the committee on religious education.

WINDSOR AVE., HARTFORD, CT., Rev. John Barstow, minister, reports a membership of 537. Official denial was given to the report that the church was planning to move. It is the only Protestant church in that section of the city and has a Sunday school of 375 children; all of which looks to the church as though it had a work to do where it is.

WHITNEYVILLE, CT., Rev. P. E. Mathias, pastor, reports a prosperous year. There was a net increase of 21 in church membership. The Boy Scouts and the Girl Scouts were organized. The parsonage and the sexton's house were painted and a stereopticon was added to the church's equipment. Current expenses paid, the treasurer's report showed a balance on hand. The every member canvass secured pledges amounting to nearly $500 more than the amount pledged last year. The church is looking forward to the erection of a parish house which is very much needed. Pledges to the amount of about $26,000 have been secured toward this project. The church voted to increase the pastor's salary $200 per year. During the Christmas season the pastor and his wife were pleasantly surprised by a gift from the church of $100 in gold, together with other gifts.



DR. H. A. WHEELER

Physician-Pastor, Cope, Col. With a country practice covering a hundred square miles, he gives his services to the church at Cope without money and without price. His professional visits are pastoral calls. His sermons grow out of his intimate knowledge of the needs of his people. Years ago a minister put his hand on Dr. Wheeler's shoulder and said, "My brother, don't let your absorption in things material blind your eyes to spiritual values." The doctor dates his call to service from that hour. At seventy years of age, he is doing a work that would tax the strength of a man of forty.

FIRST, CUYAHOGA FALLS, O., met Jan. 17, and heard reports indicating a healthful condition in all departments. Bills are paid, and there are no debts. $1,100 was spent for repairs during the year. The church has gone through the disrupting experience of a change of pastors during the year past, but has rallied with fine enthusiasm to the coming of the new pastor, Rev. F. L. Hall, who began work Nov. 1. At the morning service on the Sunday following the annual meeting, there was a special consecration service for all the officers of church, Sunday school, young people's society, and other organizations.

WASHINGTON, TOLEDO, O., Rev. H. A. Arnold, pastor, reported a good year with 108 new members and gross receipts of $64,000. Despite the heavy load of a building program the church has steadily maintained its level of benevolence giving. Midweek "Church Night" has been carried on successfully for several years, with supper each week followed by a service or study hour. A series of addresses on the theme, "What Religion Means to Me," by religious leaders of varied experiences, including a Unitarian pastor and a Jewish rabbi, have been illuminating. The Sunday evening service, employing a dramatic film illustration for the sermon theme, has brought capacity congregations, from which new members are now coming into the church. A new Colonial brick church is just being finished, which, with the community building and chapel wing already erected, completes a fine and serviceable plant of $250,000 value.

YORK ST., NEWPORT, KY., Rev. R. W. Steiner, pastor, added 23 members. The roll was revised to 190. There was a total expenditure of $4,213, with $471 raised for benevolences. The enrolment of the Sunday school is 258, a gain of 56 for the year. The church has in an organ fund $3,317, and a new pipe organ will be installed soon. There will be a strenuous campaign for 90 members by the time the organ is dedicated. The pastor's salary was raised.

CENTRAL, NEW ORLEANS, LA., Rev. W. L. Cash, pastor, reports good progress. Total amount raised in the parish for all purposes, including the day nursery, was $4,650. Of this amount, $210 was for the apportionment, and $79 for charitable and other causes. A day nursery is conducted in the basement of the church. It is supported by the city, the American Missionary Association and the church. Open daily (except Sunday) from 6.30 A.M. to 6 P.M., it cares for from 25 to 30 children each day while their mothers go out to housework, and in the hospitals, factories, etc. A mothers' club has valuable discussions on subjects relative to home training of children, home economics, health, sanitation, etc. During the present pastorate of five months, 11 new members have been added and three children christened. The every member canvass was held in December and the national benevolence and home expense budgets were nearly covered.

FIRST, MAYWOOD, ILL., Dr. J. J. Kolmo pastor, reports the best year in the history of the church. Ninety united with the church during the year, 65 on confession of faith. All home expenses were met, with a surplus of nearly $200. The ladies made $3,800 during the year. A boys' and a girls' vested choir sing twice a month in the services. The men's Sunday evening club services are successful. The contract for an Estey pipe organ has been let for the new church building, which will be dedicated next May. The pastor's salary was raised $500.

PILGRIM, OAK PARK, ILL., Dr. E. B. Alle pastor, reports a year of steady progress. All bills have been paid on the largest current expense budget the church ever had; 90 members have been received, the net increase being 44 and the total membership 1,131; the church entertained the state conference last May, paid $500 on the floating indebtedness, and the ladies of the congregation paid $1,500 on the new lot. The church has raised nearly $45,000 for all purposes this year.

FIRST, RICHMOND, MICH., Rev. G. H. Coman, pastor, reports 22 members added to the roll, 17 on confession of faith; a total of $4,610 raised for home expenses and benevolences. The every member canvass in December resulted in increased subscriptions amounting to several hundred dollars. The prospects for 1924 appear very bright. At a recent communion service three persons united with the church, one on confession of faith.

NEW RICHLAND, MINN., Rev. G. M. Peacock, pastor, reports its various organizations revealing a steady advance and, in each case, a goodly sum in the treasury with all obligations met. A deficit of about $900 that appeared in the 1923 budget was wiped out with $150 to spare; pastor's salary increased $120 a year; $50 added to apportionment obligation; church school deficit of over $20 changed to a small balance and all bills met. Enrolment and attendance increased. Parsonage improvements cost over $350; 80 per cent. of this amount raised and expended by pastor. Total income of all departments about $4,800. Paid on apportionment, $452. Total given in 1922, $225, other benevolences, $95. For the second time the church has assumed responsibility for its share of Annuity Fund premium. The church building is 40 years old, and consists of one small room. A much larger structure, formerly used by the Norwegian Lutheran Church, has been purchased, and will be remodeled and modernized at an estimated expense of from $8,000 to $10,000. Given more favorable conditions on the farm, the future of this church is assured. It is the only "American" church in this town and district.

UNIVERSITY, VERMILLION, S. D., Rev. P. A. Sharpe, minister, reports progress in all departments. The pastor was given a purse of gold at Christmas and his salary increased $300. Students of the state university attend the services in large numbers, need for a new church building is imperative, and steps are being taken toward a new and larger plant.

From East to West

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hurch attendance in this community had steadily falling off in recent years. All different churches were contending with same conditions. Here was a most at- tively located and beautiful church build- with a seating capacity of more than a sand, with one of the finest church organs New England, with a fine parish house and modern equipment for useful service and average attendance of much less than 100 ple at its regular services.

nder the leadership of the present minister, . L. B. Walker, the most extensive adver- ng scheme of any church in this section undertaken with most gratifying results. ning congregations are averaging from five ight hundred, and in the evening the great rch is crowded to its utmost capacity, on e occasions several hundred people being ied away. Special cars are being run by the street railway company at the close of the service to carry people to their homes. A strong and attractive religious program, well advertised, is producing practical and satisfactory results.

MASSACHUSETTS

Faneuil, Boston, Burns Mortgage

FANEUIL, BOSTON, celebrated its 21st birthday on Jan. 14 by burning its mortgage note of $5,000. Their house of worship was built in 1914 at an expense of about $35,000. At this annual meeting greetings of fellowship were given by the ministers of the neighboring churches and by Mr. Samuel Usher of the Congregational Church Union.

Rev. A. H. Mulnix will celebrate the 21st anniversary of his pastorate of this church the first Sunday in May, 1924.

Notable Dedication at Ware

On Jan. 4 there was formally presented to EAST, WARE, a five-thousand dollar addition to its parish house, in the shape of a complete modern kitchen, the gift of Mr. Andrew Bryson, for over 40 years a member of the church, and a prominent merchant. The gift is in memory of his wife, and is to be known as the Martha Bryson Memorial. The East Church house of worship stands on the hill in the northerly residential section of the town. The parish house is just off the main street in the business section, next door to the public library, a location of the utmost advantage for social and community use.

The following statement was made by the pastor, Rev. D. E. Adams, preliminary to the dedication:

The recently adopted change in name from "Chapel" to "Parish House," and the generous gift of this commodious addition are both significant of a recognizable trend in the life of all our churches. We are contracting to some extent the compass of our purely religious observances. But we are at the same time expanding the range of our activity. This tendency might be summarized as the expression of our conviction that religion is not something apart from life, but that it is life itself. Therefore, instead of limiting the use of such a building as this to the holding of religious services, we open it to all the normal social uses of community life—to clubs, to parties, to socials, to suppers, to special meetings of all kinds, to musical organizations, with the idea that religion is well served if we here teach our children to carry on all the activities of normal life, in surroundings that are clean, under leadership that is inspiring. There are those who believe that the building of character is fully as successfully accomplished through Scout work and socials under proper leadership as through prayer meetings. The truth of the matter is that we need both if we are to keep the true balance of life. And so it is fitting that, having our house of worship on the hill, we should re-dedicate this building to the particular task for which it is so well adapted, the development of the Christian social life of the community.

Fire Damages Roxbury House of Worship

A two-alarm fire recently did some damage to the vestry and basement of the meeting-house of HIGHLAND, ROXBURY. The damage is covered by insurance, however, and there is no reason for any non-continuance of the services, which will be held as usual. Only prompt work prevented the destruction of the edifice and adjoining buildings during the fierce windstorm which was raging.

Labor Union Man Addresses Boston Ministers

At the Boston Ministers' Meeting Jan. 7, Mr. H. M. Cumerford, a wage earner and labor union man, spoke frankly about some of the things the unions need in the way of reform. He said that the local unions have no access to the records in the general offices. The general officers are working to maintain their offices. "You do not know what kind of men are at the head of labor unions; yet they have more power to disturb you than have your judges or the men who make your laws." They administer an income of millions of dollars which never have to be accounted for outside

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their own membership, and in accounting to them they make their own figures. Men are usually elected to labor union offices, not because of business ability but because they are "good fellows." The only correction of these abuses is by the churches creating such a public opinion that the labor unions will have to become incorporated.

New Pastor at Shirley

After serving a little over one year as director of religious education at Piedmont, Rev. Philip King has resigned in order to resume pastoral work, and entered, Jan. 1, upon the pastorate of FEDERATED, SHIRLEY. The Universalist and Congregational churches have federated to form the only Protestant church in the village, the Baptists having withdrawn from the field and turned back their property to the Baptist Association. Mr. King served for three years at the beginning of his ministry as missionary of the Home Missionary Society at Provost, Utah. He was for two years at Village, Dorchester, and five years at Grafton.

Interesting Events at Weymouth-Braintree

WEYMOUTH and BRAINTREE (Union) has had a year of notable growth, with 103 added to the church school and 43 to church membership. The school now taxes the capacity of its quarters and the church enrolment is double that of four years ago, when Rev. J. C. Justice became pastor. Large attendance at midweek, Sunday morning, and the evening motion picture services, bespeak his popularity. A recent recognition came in the Christmas gift of a Ford coach from the congregation. At the annual meeting the trustees announced a bequest of $1,000. The gavel calling to order was made from the old Hollis St. Church, later towed from Boston to become the first house of worship for Union in 1810, and destroyed by fire in 1897.

When Sunday Comes

By John Andrew Holmes

He who neglects his spirit on Sunday "because it is the only day he has for recreation," like the man who beat his wife "because it was the only amusement he had," should seek some way out of a bad situation.

PENNSYLVANIA

Kensington, Philadelphia, Maintains Numbers

KENSINGTON, PHILADELPHIA, situated in an industrial section of the city, faces the problem of many removals, but is successful in getting new members so as more than to preserve the balance. During the past two years the church has increased its benevolent contributions almost fivefold. Rev. G. C. L. Cooley is pastor.

Buttonwood, Wilkes-Barre, Prospering

BUTTONWOOD, WILKES-BARRE, celebrated the most successful year in its history by the burning of the mortgage. Rev. Griffith Evans, the pastor, reports that during the year the church property has been repaired and repainted. The Sunday school especially is in a prosperous condition.

Successful Sunday Evenings at Neath

The pastor of NEATH, Rev. D. G. Lewis, has been conducting successful Sunday evening services, dispensing with the regular sermon and holding a discussion instead, using Prof. Bosworth's *Thirty Studies About Jesus*. A drama was very well given by the young people during the last quarter. The church members remembered the pastor generously at Christmas time in token of their appreciation.

Events at McKeesport

During the past quarter the church building at MCKEESPORT has received a new coat of paint on the outside, and necessary repairs have been given the interior, including lighting system with fixtures. The every member canvass resulted in the doubling of the benevolences over the amount asked for. The budget for current expenses was also provided. Rev. E. S. Yoder is pastor.

GEORGIA

La Grange Dramatic Club

The Dramatic Club of LA GRANGE recently gave an entertainment in the "Y," the audience filling the large auditorium. One night each month is to be given to entertainments, lectures, etc., in this building. The church has been reorganized in every department, and the pastor, Rev. A. T. Osborn, is confident of a forward movement during the coming year.

NORTH CAROLINA

Fine Spirit at Asheville

Rev. J. B. Thrall reports that the spirit of courage and initiative at Asheville is better than he has known during his ten years of service there. While the membership does not increase greatly from year to year, the church ministers to a large number of people who are temporary residents of the city. The best financial year in the history of the church has just closed.

OHIO

Pageant Presented at Geneva

Under the direction of Mrs. C. J. Ford the pageant, "The Adoration of the Kings and Shepherds," was given at GENEVA, on Dec. 23, by a cast of 26 people, assisted by the choir. Despite the stormy day the church was filled. The presentation was artistic and impressive. It is hoped that the pageant may become an annual event.

KENTUCKY

Events at Evarts

In the absence of a pastor, EVARTS was supplied for a time last fall by Mrs. G. L. Day, of Soddy, Tenn. The junior mission band meets weekly. The young people's class put on a three-act comedy at the Opera House, using the proceeds toward the purchase of a new piano for the church. The boys and girls gave a holiday pageant depicting the story of the birth of Christ. The Christmas eve program consisted of a play by the little children, "Christmas in Mother Goose Land"; "Silent Night," sung and acted in pantomime by six girls; and the play, "Christmas Day in the Evening," by the older boys and girls. Miss L. G. Townsend is community worker.

MICHIGAN

Fine New Organ for First, Muskegon

An event of unusual importance in the life of FIRST, MUSKEGON, was the dedication of a new organ on Dec. 9. It was the gift of the woman's society. The old organ was incorporated in the new, making a three-manual organ of excellent quality. It is the finest organ in western Michigan. During the organ installation the trustees ordered the redecoration of the church building.

The auditorium was taxed to its utmost to accommodate the crowds on the day of dedication. Dr. W. E. Collins, pastor of the church, preached the sermon and Dr. Hadden, the pastor *emeritus*, offered the dedication prayer. Prof. Martin of Battle Creek assisted, the chorus choir and local artists during the services. The cost of the organ and redecoration will exceed $14,000.

INDIANA

Subscriptions Greatly Exceed Those of 1923

Superintendent Humfreys reports that one-third of the churches of the state have exceeded their apportionment for the year 1924 as the result of the every member canvass. Thirteen churches have subscribed an amount equaling the total subscription of all the churches in 1923. If the other 15 churches do

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IOWA

agut Progressing under New Leadership

nce the coming of Rev. E. L. Anderson Nov. 1, FARRAGUT has rallied in a wonder- way. The audiences at both morning and ing services have made a net gain of more 200 per cent., the evening audience being rge as the morning one. A strong chorus a fine orchestra have been organized and rendering splendid service. A Sunday eve- club has been organized for the young le, with a dramatic department and a so- club for members and friends of the ch organized for study, self-expression and l purposes.

SOUTH DAKOTA

Time Pastor for Sanborn

NBORN, which because of vicissitudes had led to go on half time, was persuaded by state superintendent and a neighboring ster to put on an every member canvass. result was so successful that the church secure the services of a full-time minister.

MONTANA

ndup "Carrying On"

UNDUP, with a woman's circle of 50 mem- kept the service going while waiting for astor. They have recently painted the ch and decorated the walls within. The lay evening service takes the form of a p of interested young people, the service more or less informal. The every member ass was a decided success.

urch and Ministerial Record

Calls

NBORN, C. A., Swedish, Lowell, Mass., to shington Depot, Ct. Accepts.
LA PORTE, P. A., First, Cole Camp, Mo., to rst, Neosho. Accepts to begin March 2.
EY, W. E., Princeton, N. J., to First, Plain- w, Neb. At work.
AN, J. E., Ogden, Utah, to Chula Vista, Cal.
MOND, C. L., Newcastle, Neb., to Liberty. At rk.
E, C. W., Merrimac, Mass., to Swanton, Vt. work.
LITER, M. H., Central, Newtonville, Mass., to rst, Columbus, O.
, WILLIAM, St. Paul, Minn., to First German, aaha, Neb. At work.
LE, C. A., First, Bristol, N. Y., to Ideal Com- nity, Endicott. Accepts.
LISON, C. C., La Crosse, Wis., to Wethers- ld, Ct. Accepts to begin March 1.
R, DAVID, West Point, Neb., to Geneva. At rk.
TEHOUSE, GEORGE, South, Williamstown, ass., to Federated, Lanesboro.
D, A. A., Paisley, Unadilla, Neb., to Carson- le and Port Sanilac, Mich. At work.

Resignations

KE, G. B., Essex, Chicago, Ill. Effective May 1.
ARDS, JONATHAN, Community, Vera, Wash.
NS, J. L., First, Thorndike, Mass. Effective ril 30. To reside in Pennsylvania.

Recognition

H, W. L., *r.*, Central, New Orleans, La., Dec. , 1923. Parts by Rev. Messrs. J. P. O'Brien, A. Brown, George Baker, Milton Williams, V. Sims, L. T. Larsens, and H. H. Dunn.

Accessions

	Conf.	*Total*
FORNIA		
s Angeles, Garvanza		13
Hollywood		32
sadena, First		19
icaipa		4
NECTICUT		
adlyme, Jan. 20	21	25
illington, Dec.	4	10
IO		
otenai, First	4	6

For the Lenten Season

JESUS said, "*For their sake I consecrate myself*," and in this he summed up the two aspects of his life. He disciplined his own soul that he might serve others better.

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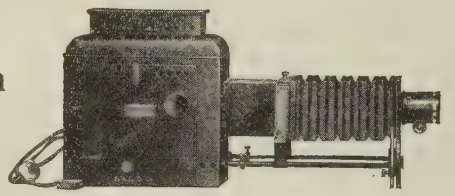

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Events to Come

BOSTON MINISTERS' MEETING. Will unite with the union ministers' service at the Church of the New Jerusalem, Bowdoin St., Feb. 11, at 11 A.M. Speaker, Principal Robert R. Moton of Tuskegee Institute. Subject: "Negro Progress and Inter-Racial Co-operation."

MINISTERS' MEETING OF NEW YORK AND VICINITY, 287 Fourth Ave., New York City, Feb. 11, 1924, 11 A.M. Subject: "The Eastern Orthodox Churches." Speakers: "The Southern Group," Rev. G. R. Montgomery; "The Central Group," Rev. Thomas Burgess; "The Russian Church," Sec. E. T. Coltin of the International Committee, Y. M. C. A.

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, Mar. 7, 10.30 A.M.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, weekly meeting, Friday, 10 A.M., 19 So. La Salle St., Room 1315, Chicago, Ill.

WOMAN'S HOME MISSIONARY ASSOCIATION, monthly meeting, Pilgrim Hall, Mar. 7, 2 P.M.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.

EDWARD IRVING ALDRICH

Edward I. Aldrich, former vice-president and director of the Hood Rubber Company, died suddenly at his home in Brookline, Mass., from a heart attack, on Jan. 25.

Mr. Aldrich was born at Upton, Mass., in 1851, the son of Sylvanus B. Aldrich and Lucy J. (Stoddard) Aldrich. He attended Wilbraham Academy and subsequently started in a small way in the boot and shoe business. He had been actively connected with the Hood Rubber Company since its founding in 1896 and had served continuously as sales manager, director and vice-president.

Mr. Aldrich was deeply interested in philanthropical and missionary work, especially of the Congregational denomination, and was a member of the Allston Congregational Church. He found much pleasure in the Northfield Summer Conferences, which he attended regularly for nearly thirty years. The late Dwight L. Moody's schools, especially Northfield Seminary, always found Mr. Aldrich a sympathetic and loyal supporter.

Mr. Aldrich was a member of the Twentieth Century Club, Sons of the Revolution, Bostonian Society, Congregational Club, Board of City Missions and the Boston Chamber of Commerce.

He is survived by his wife, who was Miss Mary P. Joy of Groton; two daughters, Mrs. Joy A. Prentice and Mrs. Arthur S. Jones of Boston; a son, Richard S. Aldrich, a junior at Harvard College; and a brother, Charles E. Aldrich, of Brookline.

WILLIAM H. LEWIS

WILLIAM H. LEWIS

In the death recently of William H. Lewis, of Seattle, from heart trouble, Pilgrim Church, the community and the denomination lost a valuable member. Mr. Lewis' gifts of mind and heart, his spirit of initiative and adventure, made him a natural leader among men. At the funeral service in Pilgrim Church, his former pastor for a score of years, Dr. Edward Lincoln Smith, spoke of his former parishioner as "a great giver who first gave himself and then all he had to worthy objects." The city press calls him "a builder of men and cities." Mr. Lewis was one of the organizers of Pilgrim Church and the first superintendent of its Sunday school, a position he held for many years. He loved boys and young people and gave himself generously to them sharing their sports and problems and leaving upon them the impress of his life. He was interested actively in the boys' clubs of the city, often coaching the boys himself in their athletics. He was a promoter of the Father and Son movement in the city and was a member for years of the governing board of the Y. M. C. A. For years he served on the state board of the Christian Endeavor Union, and was largely responsible in bringing to Seattle in 1909 the International Christian Endeavor Convention. Mr. Lewis was the first president of the Seattle Church Extension Society, later serving on its board of trustees, and always interested in city missionary and church extension enterprises. In the days of the National Congregational Brotherhood he served as its president, and his voice was heard frequently in the larger gatherings of the denomination.

Mr. Lewis was an expert in hydraulic engineering, and had charge of some of the extensive regrade projects Seattle has had in recent years, whereby large areas have been provided for retail and wholesale business and industrial manufacturing. "By faith," coupled with his skill in hydraulic engineering, he "moved mountains," sluicing them into the sea, and providing level tracts on which the commercial life of the city might expand. He was the leading engineer in the construction of the new stadium at the University of Washington. In the midst of his busy career he found time to serve a term in the state legislature.

Mr. Lewis built well, giving himself generously for the physical and spiritual improvement of the

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CLEMENT L. CLAPP

Clement L. Clapp of Chicago died at his home on Dec. 5, 1923, at the age of 71. Prior to his last illness he was active in the life of the South Congregational Church of Chicago, of which he was for many years a deacon, and was greatly interested in Congregationalism in his city and state. Surviving him are his wife, son and daughter, all of whom live in Chicago, and his mother, the widow of Rev. Charles W. Clapp, who, at the age of 101, resides with her daughter, Mrs. Albert Baldwin, at Duluth, Minn.

MRS. ELIZABETH W. PEIRCE

Mrs. Elizabeth W. (Goffe) Peirce, died in Santa Monica, Cal., Jan. 13, 1924, in her 90th year.

Mrs. Peirce was a lifelong resident of Millbury, Mass., and prominently associated with the social and religious life of the town, in her earlier years with the First Congregational Church and in her later years with Second Church. Her grandfather, Rev. Joseph Goffe, was pastor of the First Church for many years, and was popularly known as "Priest Goffe." His quaint sayings and doings became a part of the town traditions.

Mrs. Peirce was a graduate of Mt. Holyoke Seminary in the class of 1855 and was one of its oldest living graduates.

About 1863 she was married to Rev. Charles H. Peirce, then pastor of the Second Church of Millbury. He died two years later, but for many years Mrs. Peirce's house, across the street from the church, was always open to its friends.

She herself was a woman of retiring disposition, singularly gentle in nature, and most refined and cultured in speech and manner. She was always ready to accept any responsibility in church or town which she felt she could carry, and endeared herself to all who knew her.

Because of failing health she had been living in California for several years with her daughter, Mrs. W. Peabody Reid.

REV. DALLAS DAVID TIBBETTS

Rev. Dallas David Tibbetts was born in Dearborn County, Ind., April 17, 1844, and passed away Jan. 16, 1924, at Shirland, Ill. He moved to Lee County, Iowa, with his parents in 1851. His father helped build the first steamboat on the Mississippi River. He was a graduate of Hillsdale College at Hillsdale, Mich., and Chicago Theological Seminary.

On June 10, 1875, he was married to Julia Benedict, with whom he lived until her death, Dec. 31, 1879. To this union were born no children.

From 1882 to 1900 he supplied Congregational churches in Iowa at Cromwell, Salem, Ogden, Miles, Central City and Bear Grove.

On Feb. 15, 1883, he was married to Ellen S. Brown of Denmark, Ia., who survives him. To this union were born four children who survive him: Keim K. Tibbetts, graduate of Oberlin College, now superintendent of schools at Gilbert, Minn.; Elizabeth B. Tibbetts, now wife of Dr. S. M. Savage at Coulter, Ia.; Dr. Mark H. Tibbetts, graduate of Johns Hopkins University, orthopedic specialist at Duluth, Minn.; Manly D. Tibbetts, graduate of Iowa State College at Ames, now farming at Shirland, Ill.

Funeral services were conducted at the home in Shirland by Dr. John Gordon of Rockford, Ill.

The Commission on Missions at Chicago

(*Continued from page* 172)

SUPPLEMENTARY GIFTS

The Committee on Supplementary Gifts made a report indicating that progress was being made in the selection of an executive secretary for this department.

A committee which had been asked by the Cabinet to study the subject of overhead and which had reported to the Executive Committee, made a report to the Commission showing that such study as they had been able to make thus far indicated approximately an overhead of 10 per cent. for the American Board and of 12½ per cent. for the Homeland Societies.

Some minor changes were made in the amounts apportioned to the states for 1925 as compared with previous apportionments. These changes were the following:

Alabama (Colored)—$2,300 instead of $2,000
Arizona—$3,500 instead of $3,000
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New York—$400,000 instead of $375,000
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Oregon—$25,000 instead of $35,000
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COMMISSION MEMBERSHIP

The Commission voted that in order to secure for the membership of the Commission one-third laymen, one-third pastors and one-third women, the Nominating Committee of the National Council be asked to arrange a schedule by which the State Conferences and the districts can make such nominations of laymen, pastors and women as shall measurably secure the above proportions of membership.

Several new members of the Commission were elected. These are:

Mr. Arthur H. Bissell of Upper Montclair, instead of Mr. Lucius R. Eastman, resigned.
Mr. Edwin G. Warner, Brooklyn, N. Y., in place of George H. Warner, resigned.
Rev. Ray A. Eusden, Lawrence, Kan., in place of Rev. Wm. M. Elledge, resigned.
Rev. Hugh Elmer Brown of Evanston, Ill., in place of Rev. Gaius Glenn Atkins.

(*Continued on page* 191)

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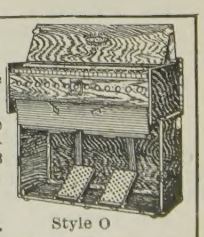
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MASSACHUSETTS HOME MISSIONARY SOCIETY, a constituent of the Congregational Home Missionary Society, represents the churches of Massachusetts in their home missionary work. The Society solicits bequests, pays annuities on conditional gifts, administers trust funds for churches. Frederick E. Emrich, D.D., *Secretary Emeritus;* Rev. John J. Walker, *Acting Secretary;* Rev. Oliver D. Sewall, *Treasurer,* 611 Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. C. L. Zeigler, Treasurer, 1257 Columbus Ave., Roxbury, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION OF BOSTON and vicinity (incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel Usher, Pres.; C. E. Kelsey, Treas.; Oren C. Boothby, Sec.; Sears Building, Boston.

City Missionary Society

14 Beacon St., Boston, Mass. Founded 1816

Home visitation and personal missionary service in connection with our churches. Emergency relief. Recreation and Fresh Air Work. Contributions and legacies gratefully received and scrupulously administered.

William Ellison, *President;* Rev. Fletcher D. Parker, *Secretary;* Samuel F. Wilkins, *Treasurer.*

Connecticut Societies

THE FUND FOR MINISTERS provides entirely for Ministerial Relief in Connecticut and invites contributions for this purpose. Bequests and Annuity Gifts are needed. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer. Congregational House, Hartford.

THE MISSIONARY SOCIETY OF CONNECTICUT, a Constituent of the National Society, solicits contributions, administers Special Trust for Churches and pays Annuities on Conditional Gifts. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

Boston Seaman's Friend Society

Boston, Vineyard Haven, Cape Cod Canal
306 Congregational House, Boston

Incorporated 1829

Reorganized 1922

President, Rev. Lucius H. Thayer, D.D.; Vice-Pres., Rev. Samuel H. Woodrow, D.D.; Clerk, Rev. Theodore E. Busfield, D.D.; Sec., Rev. Merritt A. Farren; Treas., Charles E. Stratton; Chairman of Exec. Com., Franklin P. Shumway. This Society, reorganized in 1922, now fully represents the Congregational Church of New England in its practical, social and religious work among seamen. Has finely equipped Bethels at 287 Hanover St., Boston, and at Vineyard Haven, and Reading Rooms at Tarpaulin Cove, and Cape Cod Canal. The Society provides dormitory accommodations, reading and recreation rooms, religious services, pool tables, and games of many kinds, a restaurant, a canteen, shower baths, postal and banking facilities. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited. Contributions received on an annuity basis.

(*Continued from page* 189)

Mr. F. E. Bogart, Detroit, Mich., in place of Rev. Edwin W. Bishop.

Rev. Orville E. Petty, New Haven, Ct., in place of Rev. Luther A. Weigle.

Rev. J. Percival Huget in place of Rockwell H. Potter, who, as Moderator, has become *ex officio* a member.

Rev. Raymond C. Brooks of Claremont, Cal., was elected Vice-President of the Commission. Mr. Edwin G. Warner of Brooklyn, N. Y., was elected Treasurer in place of Mr. W. E. Bell, resigned. Mr. Arthur H. Bissell of Upper Montclair was elected a member of the Executive Committee in place of Mr. Lucius R. Eastman.

Rev. Ernest Bourner Allen of Oak Park, Ill., was asked to serve as a member of the Survey Committee for this meeting in place of Mr. Harvey, who was unable to be present.

Rev. H. P. Dewey of Minneapolis, Minn., was elected a member of the Survey Committee in place of Rev. William M. Elledge, and Rev. Thomas H. Harper of Dallas, Tex., in place of Mr. C. H. Kirshner.

NEW CHURCH NEEDED IN WASHINGTON

Rev. Jason Noble Pierce appeared before the Commission to ask for advice with reference to the work of the First Congregational Church of Washington, D. C. On account of the condition of the property and the growth of the enterprise a new church is greatly needed and the Washington fellowship desires the co-operation of the entire denomination in this enterprise.

The Commission voted upon recommendation of the General Secretary that we look with favor upon the proposition of the First Church of Washington to move for an adequate edifice for its large and significant work, with the co-operation of the entire denomination and that a committee of five be appointed by the chair to co-operate with the church. This committee as named consists of Rev. C. E. Burton, Rev. E. M. Halliday, Rev. James R. Smith, Rev. Charles S. Mills, and Mr. William Knowles Cooper. W. E. MCC.

American Congregational Association

owns and maintains the Congregational House (costing over $700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches.

Bequests and Annuities are solicited in order that the House may be freed from mortgage indebtedness and the Association thus enabled to furnish our Missionary Organizations with business offices at minimum cost. Send for descriptive pamphlet. Rev. Edward M. Noyes, President; Phineas Hubbard, Treasurer; Thomas Todd, Jr., Secretary, 14 Beacon Street, Boston, Mass.

American Seamen's Friend Society

Incorporated 1833

The only American undenominational international and national Society aiding seamen.

Maintains a Sailors' Home and Institution at 507 West Street, New York City.

Loan Libraries ($25) placed on vessels sailing from New York.

PUBLISHES the *Sailors' Magazine* ($1.00).

Shipwrecked and destitue seamen aided.

SUPPORTED by contributions and legacies.

JOHN B. CALVERT, D.D., President; GEORGE SIDNEY WEBSTER, D.D., Secretary.

CLARENCE C. PINNEO, Treasurer, 76 Wall St., New York, to whom contributions may be sent.

American Sunday School Union

Philadelphia, Pa. Founded 1817

National, Interdenominational. Establishes and maintains Union Sunday Schools in the outlying rural districts of the country. Publishes and circulates moral and religious literature. Helps all churches of Christ by its pioneer and foundation work, not duplicated by any other agency. Supported by voluntary gifts. Contributions solicited. Annuities arranged for. Legacies received. Contributions and communications relative to work in any part of the country may be sent to the New England office.

W. L. CARVER, *Supt.*
8 Beacon St., Boston, Mass.

An Outstanding New Book

(*Continued from page* 170)

second, "breadth of culture"; third, a "wise interest in philanthropic effort."

The presentation of these points and of those regarding the other denominations considered is made with constant emphasis upon the commendable service of each, and there is no jarring note of criticism. Such a study and such thinking are just what America needs to develop that unity of the spirit which we must have before we can have organic unity or a realization of our dreams for a Christian nation or a Christian world. Dr. Brown has given us a fresh and inspiring review of the various divisions of the one great army of the Church of Christ in America.

ROLFE COBLEIGH.

Dr. Potter With Boston Club

A delightful evening of the Boston Congregational Club was that of Jan. 28, when the Moderator of the National Council, Dr. Rockwell Harmon Potter, of Hartford, Ct., was the guest of honor and spoke on "Preaching in Scotland and Elsewhere." With felicity, wit and eloquence Dr. Potter spoke especially of his experiences and observations among the churches of Scotland last summer. Dr. Potter preached on five Sundays in the Renfrew St. United Free Church of Glasgow, where Dr. Ashley Day Leavitt supplied for a similar period the preceding summer. Dr. Potter found that the Scotch take church-going and church worship seriously. They come and go at church silently and devoutly; they make much of singing in the service of worship. The Free Churches of Scotland exemplify a high type of worship with intellectual and ethical content. Dr. Potter referred to the three groups of Puritans—those who came to America, those who stayed at home in England, and the Puritans of the North who are the Scotch Free Churchmen—and he praised the latter for their work and influence in Scotland and throughout the world. Dr. Potter emphasized the need of the times that the people be "fed with the ideas and ideals of the Gospel."

Dr. Potter said that there is much less drunkenness in Scotland than formerly, and the liquor traffic is restricted and regulated so as to greatly improve social conditions.

Referring to his position as Moderator of the National Council, Dr. Potter characterized it as a bond of fellowship, which he has entered into, not as a great responsibility but as a happy privilege. He is going soon to Florida for two weeks, to visit the churches which have invited him in his official capacity, and he is pleased to do so at this season.

It was the annual meeting of the Boston Congregational Club, and officers for the coming year were elected as follows: President, Rev. Asa M. Parker, Bridgewater; first vice-president, Harry G. Dixon; second vice-president, Rev. Clarence W. Dunham, D.D.; secretary, Theodore E. Stevenson (re-elected); treasurer, Isaac T. Ripley (re-elected). The retiring president, Hon. Thomas Weston, has made a businesslike, gracious and altogether excellent president of the club.

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RISIBLES

Tom—"So you're living up on the Sound now?"

Dick—"Yep."

"How did you happen to move up there?"

"Our cook had some friends in the neighborhood."—*Judge.*

An Irish poultry woman went into the market to sell a turkey which had, unfortunately, lost an eye.

A man offered her three shillings for it.

"Be off wid ye!" exclaimed Biddy. "Three shillin's for a bird like that!"

"Well," said the man, "it has only one eye."

"Wan eye, did ye say?" roared Biddy. "Can't ye see the intelligent cratur is only givin' me the wink not to take yer offer?"

A shell-shocked soldier in Germany was released from a sanitarium—cured. He was driven to the railroad station in a taxi, and the chauffeur said:

"It costs you 200,000,000 marks for this ride."

The soldier thought, "Is the man crazy, or am I crazy again?"

He gave the chauffeur a 20-mark coin, whereupon the chauffeur said:

"On this you will get 3,000,000 marks change."

The soldier said: "Just keep the change and drive me back to the sanitarium."—*Boston Globe.*

Our Weekly Story Papers

are more than the best of story papers, they are a vital influence for the making of Christian citizens of the new generation. The fascinating stories, stimulating articles and charming illustrations are a great factor in the forming of right attitudes and motives—an influence for the larger life of service and love.

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For Children from Four to Eight Years of Age

Little children love to pore over these pages, reading the fascinating stories, and looking at the charming illustrations. Many of the stories are seasonal. Some of them are simple enough for the "littlest" ones, while others are better adapted to the child in the primary department. They will love to solve the puzzles and to play the new games.

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For Junior Boys

For the "Real Boy" from Nine to Twelve Years of Age

Each page is crammed full of heroic stories of adventure, of gridiron battles, of dauntless pioneers, of brave knights and of courageous makers of history. These stories are designed to help junior boys to solve their own problems, but they are in no sense "preachy" or "sermony." Too, there are articles on wild animals in their native haunts, on "things to make," on radio and electricity and other themes dear to the heart of every boy.

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Firelight

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For the "Real Girl" from Nine to Twelve Years of Age

Junior girls eagerly look forward to these enchanting stories of boarding-school life, of brave princes and beautiful princesses, and of new friends in foreign lands. These stories depict valor, faithfulness, loyalty, love and the many other virtues. They are not only entertaining; they are an influence for all that is good. There are also interesting articles on "home-making," camping, athletics, nature study, travel and biography, as well as fascinating puzzles and games.

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For Young People of Teen Age

The Wellspring is more than the best of story papers,—it is a character builder. Young folks today are thinking for themselves as never before on the vitally important problems of individual and social life. The stories in these papers, together with the special articles and discussion topics, will give them sympathetic guidance. Many of the contributors are recognized young people's specialists. J. Madison Gathany sanely discusses the League of Nations, the World Court, and other pertinent civic problems. Margaret Slattery's inspirational articles will help many a girl to find her life work. Dallas Lore Sharp's nature articles, Mary Ellen Chase's "Book Friends," the Editor's "Just Between Ourselves," and the many other features will be eagerly awaited each week.

Let us tell you a secret! Many mothers and fathers and grandmothers and grandfathers never miss reading each issue.

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Single subscription, $1.00 a year

We hope that you will make each paper a part of the regular equipment of your church school

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